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AMERICAN RESEARCH CENTER IN EGYPT

NEWSLETTER



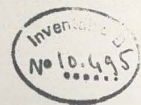
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WINTER 1982

THE ARCE NEWSLETTER
NUMBER 120, WINTER 1982

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Cover: Offering stele with Demotic inscription. Roman period, 1st-4th c.
A.D. Gessoed and painted wood. 41.2 cm. h., 23.7 cm. w. The
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THE AMARNA PERIOD OF EIGHTEENTH DYNASTY EGYPT
BIBLIOGRAPHY SUPPLEMENT 1980-1981

by Edward K. Werner, Yale University and the
Thomas J. Watson Library, Metropolitan Museum of Art

Combined here are the sixth and seventh in the series of annual supplements to "The Amarna Period of Eighteenth Dynasty Egypt--A Bibliography: 1965-1974" which appeared in NARCE No. 95. The purpose of this double supplement is twofold: 1) it attempts to update the original bibliography and five supplements with pertinent books and articles published during 1980 and 1981, and 2) it provides the opportunity to incorporate items published during the 1965-1979 period of previous coverage but which were missed. As always, readers are invited to submit any titles which may have thus far been omitted.

The materials included in this bibliography supplement have been classified into the same seven major subject divisions which were used in the original bibliography. The divisions are: (A) History; (B) Religion; (C) The Role of Nefertiti; (D) Pathological Studies and the Occupant of Tomb KV 55; (E) Art; (F) Excavations and the Akhenaten Temple Project; and (G) Language and Writing (Including the Amarna Letters). Some titles appear in several divisions.

The seven major divisions are designated by capital letters, and each entry within is numbered consecutively, with capital letter prefix, without regard to subdivision. Citations are identified in the indexes by this code, rather than by pagination. Each major subject division is subdivided according to media form in the following order: Books, Journal Articles, Special Articles, Theses, and Book Reviews.

Reviews are not annotated, but include the reference code for the book under discussion to enable the user to refer to the original citation in the bibliography. A reference within the body of a citation is prefaced by a year code: 74 for the original bibliography, 75 for the first supplement (NARCE No. 97/98), 76 for the second supplement (NARCE No. 101/102), 77 for the third supplement (NARCE No. 106), 78 for the fourth supplement, 79 for the fifth supplement (NARCE No. 114), and 81 for the current supplement. Thus a reference to 74A2 directs the user to item A2 in the original bibliography.

The entries are arranged alphabetically by author's surname, or, if no author, editor, compiler, or other author source is indicated, by the first word of the title that is not an article of speech. Items with multiple editorship are also listed by title.

An author index is provided and subdivided by personal and corporate authorship. Arrangement of the personal author index

is alphabetical by surname; the entry is followed by the letter-number code which refers the user to its location in the bibliography where a full citation is provided. Where an author appears more than once, each reference is cited. When two or more titles by an author are included, each title, often abbreviated, is specified in parentheses followed by the appropriate reference code. The corporate author index is arranged alphabetically by city.

The title index is arranged alphabetically according to the first word of the title that is not an article of speech. When an entry appears in more than one subject division, each reference is cited. The reference code following the title refers the user to the full citation in the subject bibliography. Titles of books are underlined; articles and unpublished theses are placed within double quotation marks.

It should be noted that in 1979 the Egypt Exploration Society finally reprinted J. D. S. Pendlebury's The City of Akhenaten III: The Central City and the Official Quarters (1951), as well as N. de Garis Davies' The Rock Tombs of El Amarna, vols. I-II (1903 and 1905).

I wish to thank Diane Guzman, the Wilbour Librarian, for her continued cooperation, and my colleague at Yale, David Rudin, for locating several missing titles.

Bibliography

A. History

Books

- A1. Harris, James E., and Wente, Edward F. An X-Ray Atlas of the Royal Mummies. Chicago: University of Chicago Press, 1980.
- Chap. 4, "Genealogy of the Royal Family," by E. F. Wente includes the genealogy of the Amarna royal family (pp. 135-140, 158-159). The author accepts the existence of a male king Smenkhkare (p. 137).
- Chap. 7, "Age at Death of Pharaohs of the New Kingdom, Determined from Historical Sources," by E. F. Wente: Amenhotep IV (pp. 255-256), Queen Tiye (pp. 256-257), Smenkhkare (pp. 257-258), Tutankhamen (p. 258).
- A2. Smith, H. S. The Fortress of Buhen: the Inscriptions. [Excavations at Buhen II; 48th Memoir]. London: Egypt Exploration Society, 1976.

No. 1595 (pp. 124-129, pls. 29 and 75) is a partially preserved triumphal stela reconstructed from eight sandstone fragments recording an Egyptian victory over the people of Ikayta some time during Years 10-12 of Akhenaten. For further analysis of the text see 81A5.

Journal Articles

- A3. Bentley, Juliette. "Amenophis III and Akhenaten: Co-regency Proved?" JEA 66 (1980):164-165.
- Based upon the report in Science by J. E. Harris, E. F. Wente, et al. (78A7) which concludes that Queen Tiye died in her forties, the author proposes a resulting co-regency of between eleven and twelve years.
- A4. Hari, Robert. "Mout-Nefertari, épouse de Ramsès II: une descendante de l'hérétique Ai?" Aegyptus 59 (1979): 3-7.
- Discussion of a blue faience knob found by Schiaparelli in the tomb of Queen Nefertari and now in the Turin Museum bearing the prenomen of Ay in a cartouche with double plumes and uraei.
- A5. Helck, Wolfgang. "Ein 'Feldzug' unter Amenophis IV. gegen Nubien," SAK 8 (1980):117-126.
- A critical study of the partially preserved triumphal stela recording an Egyptian victory in the reign of Akhenaten over the people of Ikayta originally published by H. S. Smith in The Fortress of Buhen: the Inscriptions (81A2).
- A6. ———. "Probleme der Königsfolge in der Übergangszeit von 18. zu 19. Dyn.," MDAIK 37 (1981):207-215.
- Kiya is proposed as the Egyptian queen who wrote to the Hittite king asking for a son of his to marry. For this she was deposed in a power struggle with Merytaten. The author agrees with R. Krauß (78A2) that Merytaten succeeded her father, and he further identifies her as the second royal figure depicted on the controversial Berlin stelae nos. 17813 and 20716. It is also suggested that the problematical erased representation of a diminutive royal figure accompanying Amenhotep III on the east face of Pylon III at Karnak is princess Sitamen whom the aging king appointed his successor. She was subsequently suppressed.

Special Articles

- A7. Krauß, Rolf. "Meritaten as Ruling Queen of Egypt and Successor of Her Father Niphururia - Achenaten," in First International Congress of Egyptology: Abstracts of Papers, ed. by D. Wildung, pp. 67-68. Munich: ICE, 1976.

More fully published in 1978 as Das Ende der Amarnazeit (see 78A2 and 81A8).

- A8. _____. "Meritaten as Ruling Queen of Egypt and Successor of Her Father Nipkhururia-Akhenaten," in First International Congress of Egyptology: Acts, ed. by W. F. Reineke, pp. 403-406. [Schriften zur Geschichte und Kultur des alten Orients, 14]. Berlin: Akademie-Verlag, 1979.

More fully published in 1978 as Das Ende der Amarnazeit (see 78A2 and 81A7).

Theses

- A9. Schaden, Otto J. "The God's Father Ay." Ph.D. dissertation, University of Minnesota, 1977.

Available in microform or microxerography from University Microfilms International (no. 78-9739). Includes chap. 2 "Ay at Amarna" (pp. 56-136), chap. 3 "Ay and Tutankhamun" (pp. 137-216), and chap. 4 "King Ay" (pp. 217-304).

Book Reviews

- A10. Walle, Baudouin van de. "[Review of] The Secret of the Gold Coffin, by I. I. Perepelkin. Moscow, 1978," CdE 55 (1980):136-140. [79A2/D2/G2]

B. Religion

Journal Articles

- B1. Malaise, M. "Aton, le sceptre ouas et la fête sed," GM 50 (1981):47-64).

Contrary to previous theories, it is indicated that the was-scepter is presented by the hands of the Aten to both Akhenaten and Nefertiti both at Karnak and Amarna, and not exclusively in sed festival scenes.

- B2. Munro, Peter. "Frühform oder Deckname des Jati (Aton) in Heliopolis?" MDAIK 37 (1981):359-367.

Analysis of a stela from Heliopolis now in the Kestner-Museum, Hanover, no. 1935.200.179 (Taf. 55), the inscription of which refers to a pr Rc Hr-3hty m rn.f m

šw. This is possibly the earliest attested form of the later full name of the Aten. The king represented above the text is identified as either Amenhotep III or Amenhotep IV depicted in the traditional style.

- B3. Redford, Donald B. "A Royal Speech from the Blocks of the 10th Pylon," BES 3 (1981):87-102.

Blocks no. 30/70 and no. X 1/5 are reproduced as both photographs and line drawings. The first includes portions of Amenhotep IV's titulary (Hr-nbw wjs hCw) and the early form of the Aten's name without cartouches (Hr-3hty hCy m 3ht m rn.f m šw...). The author interprets the remaining text from the blocks as fragments of a royal speech enunciating the pharaoh's new faith and intentions.

- B4. Walle, Baudouin van de. "Survivances mythologiques dans les coiffures royales de l'époque atonienne," CdE 55 (1980):23-36.

Specific adaptations of traditional mythology in the evolving iconography of the Aten cult are noted, including the appearance of the Souls of Pe and Nekhen, and the deities Shu and Onuris-Shu. Significantly the four-plumed crown of Onuris-Shu is shown to have been in use in the official art, and Nefertiti and Tiye continued to wear the Hathorian headdresses of previous queens.

- B5. Zivie, Christiane M. "À propos de quelques reliefs du Nouvel Empire au Musée du Caire: I. La tombe de Ptahmay à Giza," BIFAO 75 (1975):285-310.

Includes textual references not only to the Aten, but also Re-Horakhty and Atum. Ptahmay's title hry irw nbw p3k n pr itn indicates his association with the Aten temple in Memphis.

Special Articles

- B6. Tawfik, Sayed. "Was Aton - the God of Akhenaten - Only a Manifestation of the God Re?" in First International Congress of Egyptology: Abstracts of Papers, ed. by D. Wildung, pp. 127-128. Munich: ICE, 1976.

More fully published in MDAIK 32 (1976):217-226 (see 77B5 and 81B7).

- B7. _____. "Was Aton- the God of Akhenaten- Only a Manifestation of the God Re?" in First International Congress of Egyptology: Acts, ed. by W. F. Reineke. [Schriften zur Geschichte und Kultur des alten Orients, 14], pp. 641-643. Berlin: Akademie-Verlag, 1979.

More fully published in MDAIK 32 (1976):217-226 (see 77B5 and 81B6).

C. The Role of Nefertiti

Journal Articles

- C1. Dodson, Aidan. "Nefertiti's Regality: a Comment," JEA 67 (1981):179.

The validity of J. Samson's theory that Nefertiti succeeded Akhenaten as king (77A6/C4) is disputed because of 1) the existence of the remains of the royal male from tomb KV 55 and 2) an inscription on a box from Tutankhamen's tomb which suggests that at a certain point Akhenaten shared the throne with a coregent named Ankhkheprure mery-Neferkheprure Nefernefruaten mery-Waenre and the latter's wife Merytaten. See also 81G3.

- C2. Tawfik, Sayed. "Aton Studies," MDAIK 37 (1981):469-473.

Fifth in the series of articles: Part 6. Was Nefernefruaten the Immediate Successor of Akhenaten? In rebuttal to J. Samson (79A8/C1), the identification of Smenkhkare as Nefertiti is again rejected. See also 74B10 and 76A13/C8.

D. Pathological Studies and the Occupant of Tomb KV 55

Books

- D1. Harris, James E., and Wente, Edward F. An X-Ray Atlas of the Royal Mummies. Chicago: University of Chicago Press, 1980.

Chap. 2, "Medicine in Ancient Egypt," by Paul Ghali-oungui includes a brief discussion of Akhenaten's obesity (p. 66).

Journal Articles

- D2. Harrison, R. G., and Abdalla, A. B. "The Remains of Tutankhamun," Antiquity 46 (1972):8-13.

Preliminary report of the 1968 re-examination of the mummy of Tutankhamen and comparisons made with the remains from tomb KV 55 here identified as Smenkhkare.

- D3. Reeves, C. N. "A Reappraisal of Tomb 55 in the Valley of the Kings," JEA 67 (1981):48-55.

Based upon hearsay, the author argues that the original body found in KV 55 was indeed female and that

after the discovery in 1907 it was intentionally replaced by the remains of a male thereafter identified as the original occupant of the tomb.

E. Art

Books

- E1. Aldred, Cyril. Egyptian Art in the Days of the Pharaohs, 3100-320 BC. New York: Oxford University Press, 1980.

Amarna art and reliefs from the Memphite tomb of Horemheb are discussed and analyzed with illustrations on pp. 172-186.

- E2. Berlin. Museen. Ägyptisches Museum. Ägyptisches Museum, Staatliche Museen, Preussischer Kulturbesitz. [Kunst der Welt in den Berliner Museen]. Stuttgart: Belser Verlag, 1980.

Amarna art in the Berlin Museum: nos. 23-36 (pp. 60-87), all illustrated in color.

- E3. Budapest. Szépművészeti Múzeum. Egyiptomi művészet: a Berlin Egyiptomi Múzeum vendégkiállítása. Budapest: Szépművészeti Múzeum, 1975. [exhibition catalog]

Amarna objects from the Berlin Museum: cat. nos. 63-96. Six of these are illustrated: no. 63 = 19 (p. 44), no. 64 = 20 (p. 45), no. 68 = 21 (p. 46), no. 70 = 22 (p. 46), no. 73 = 23 (p. 47), and no. 74 = 24 (p. 47).

- E4. Hanover. Kestner-Museum. Jahresbericht 1970-73. Hanover, [1973?].

Reprinted from Hannoversche Geschichtsblätter n.s. 27, no. 3/4. Report of the acquisition of three Amarna relief blocks from Hermopolis, nos. 1972. 16-18 (p. 314 and illus. on p. 315), and the head of a composite statue attributed to Akhenaten, possibly from Hermopolis, no. 1970.49 (p. 316 and illus. on pp. 305 and 317 with a list of contributors on p. 304).

- E5. Manniche, Lise. AEgyptens kunst. [Kultur og rejser]. Copenhagen: Berlingske Forlag, 1981.

"Amarna-tiden," pp. 74-87, with illustrations.

- E6. Smith, William Stevenson. The Art and Architecture of Ancient Egypt, rev. with additions by William Kelly Simpson. [Pelican History of Art]. New York: Penguin Books, 1981.

Chap. 16 "The Change to Amarna (pp. 296-313), chap. 17 "The Amarna Period" (pp. 314-338), and chap. 18 "The Post-Amarna Period" (pp. 339-356). Includes approx. 60 illustrations. Comments on architecture at Amarna are found in chap. 15, "The Palace of Amenhotep III and New Kingdom Domestic Architecture" (pp. 279-295).

- E7. Sotheby Parke Bernet, Inc. Important Egyptian, Classical, and Western Asiatic Antiquities: Public Auction Friday, May 16, 1980, Sale No. 4380. New York, 1980.

Lots 314-316 are three limestone relief fragments attributed to the Amarna Period. All are illustrated, lot 314 in color.

Journal Articles

- E8. Bosse-Griffiths, Kate. "Two Lute-Players of the Amarna Era," JEA 66 (1980):70-82.

Representations of a lute-player on a ring-bezel from Amarna received by the Swansea Wellcome Museum (W 1150 [BM]) from the Dept. of Egyptian Antiquities in the British Museum and another on a relief-block from Hermopolis in The Brooklyn Museum (60.197.9) are analyzed. Pls. X-XI.

- E9. Ertman, Earl L. "Some Probable Representations of Ay," GM 51 (1981):51-55.

Two styles are identified for representations of Ay: 1) an earlier naturalizing method and 2) a later conservative idealized mode. Abstract of a paper given at the Second International Congress of Egyptology, Grenoble, 1979.

- E10. Jelgersma, H. C. "Een bijzonder verschijnsel in de Amarna-kunst," Phoenix 25 (1979):82-84.

The second of two articles (for the first see 76E10) in which the author draws parallels between the art of the Amarna Period and that of Sub-Saharan Africa. The phenomenon discussed here is the representation of the young princesses in relief at Amarna with fully developed breasts.

- E11. Ogdon, J. R. "A Bes Amulet from the Royal Tomb of Akhenaten at El-'Amarna," JEA 67 (1981):178-179.

The god is represented (pl. XXII, 1-2) as naked, dancing and beating a tamborine. It comes from the collection of H. M. Tudor who found it in the tomb in 1911. See also 77E10.

- E12. Toledo. Museum of Art. "The Art of Egypt, Part 2: Later Egyptian Art at Toledo," Museum News (Toledo Museum of Art) 14, no. 3 (1971):59-82.

Text by Kurt T. Luckner. "The Amarna Period," pp. 63-65: two reliefs and a polychrome jar, gifts of the Egypt Exploration Society.

- E13. Zivie, Christiane M. "À propos de quelques reliefs du Nouvel Empire au Musée du Caire: I. La tombe de Ptahmay à Giza," BIFAO 75 (1975):285-310.

The Giza tomb of Ptahmay (PM III² pt. 1, p. 303) from the reign of Akhenaten reflects decorative elements typical of the tombs of the nobles at Amarna with textual references not only to the Aten, but also Re-Horakhty and Atum. Ptahmay's title hry irw nbw p3k n pr itn indicates his association with the Aten temple in Memphis. Pls. LI-LVI.

Special Articles

- E14. Eaton-Krauß, Marianne. "The Khat-Headdress to the End of the Amarna Period," in First International Congress of Egyptology: Abstracts of Papers, ed. by D. Wildung, pp. 28-29. Munich: ICE, 1976.

Author's name cited as "M. Eaton-Francis." More fully published in SAK 5 (1977):21-39 (see 77C1/E11 and 81E15).

- E15. ———. "The Khat Headdress to the End of the Amarna Period," in First International Congress of Egyptology: Acts, ed. by W. F. Reineke, pp. 189-192. [Schriften zur Geschichte und Kultur des alten Orients, 14]. Berlin: Akademie-Verlag, 1979.

More fully published in SAK 5 (1977):21-39 (see 77C1/E11 and 81E14).

Book Reviews

- E16. Gilbert, Pierre. "[Review of] Amarna, City of Akhenaten and Nefertiti, by J. Samson. London, 1972," CdE 48 (1973):92-95. [74E9]

- E17. Martin, Geoffrey T. "[Review of] Amarna, City of Akhenaten and Nefertiti, by J. Samson. London, 1972," JEA 60 (1974):267-268. [74E9]

- E18. Murnane, William J. "[Review of] Amarna-Reliefs aus Hermopolis; neue Veröffentlichungen und Studien, by R. Hanke. [Hildesheimer ägyptologische Beiträge, 2]. Hildesheim, 1978," BiOr 37, no. 1/2 (1980): 47-50. [78E2]

- E19. Peterson, Bengt. "[Review of] Amarna, City of Akhenaten and Nefertiti, by J. Samson. London, 1972," BiOr 30 (1973):230-231. [74E9]

F. Excavations and the Akhenaten Temple Project

Books

- F1. Borchardt, Ludwig, and Ricke, Herbert. Die Wohnhäuser in Tell el-Amarna. [Ausgrabungen der Deutschen Orient-Gesellschaft in Tell el-Amarna, V; Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft, 91]. Berlin: Gebr. Mann Verlag, 1980.

Detailed catalog of some 260 houses excavated at Amarna by the expedition of the Deutsche Orient-Gesellschaft, 1911-1914, principally in the South Suburb. Included are a text volume (350 pp. with 29 pls.) and 112 folded plans, all issued in one portfolio.

Journal Articles

- F2. Doresse, Marianne. "Observations sur la publication des blocs des temples atoniens de Karnak: the Akhenaten Temple Project," GM 46 (1981):45-79.
- A highly critical review article of R. W. Smith and D. B. Redford's Akhenaten Temple Project, vol. 1: Initial Discoveries (76A4/B2/C2/F1/G5) which questions several specific conclusions presented therein.
- F3. French, C. A. I. "An Analysis of the Sediment at East Karnak," SSEA Journal 11, no. 4 (1981):263-278.
- Study of three continuous sample columns taken through deposits at three separate loci in trenches A, E and FE.
- F4. Kemp, Barry J. "The Character of the South Suburb at Tell el-'Amarna," MDOG no. 113 (1981):81-97.
- Preliminary attempt to determine population density and living conditions at Amarna through an analysis of house densities and the pattern of urban growth as revealed by the excavations of the Deutsche Orient-Gesellschaft (see 81F1) and the Egypt Exploration Society. Includes 5 plans and 3 supplementary outline maps.
- F5. _____. "Preliminary Report on the El-'Amarna Expedition, 1979," JEA 66 (1980):5-16.

Report of the first season of excavation, 24 Jan. to 30 Mar. 1979, at the site of the Workmen's Village. Pls. I-II.

- F6. _____. "Preliminary Report on the El-'Amarna Expedition, 1980," JEA 67 (1981):5-20.
- Report of the second season of excavation, 24 Feb. to 10 Apr. 1980, at the site of the Workmen's Village. Pls. II-III.
- F7. Redford, Donald B. "Interim Report of the Excavations at East Karnak (1979 and 1980 Seasons)," SSEA Journal 11, no. 4 (1981):243-262.
- Includes an addendum: "The Late Period Structure in Area F," by A. F. Pirritano. Pls. XXXV-XLIII.
- F8. _____. "The Red Mound of East Karnak," Archaeological Newsletter (Royal Ontario Museum), April 1980, 4 p.
- Popular summary of the 1979 season of excavations of the East Karnak Expedition. The purpose of the Kom el-Ahmar remained unsolved, but the dating precludes its being the bnbn of Akhenaten.
- F9. Reeves, C. N. "A State Chariot from the Tomb of Ay?" GM 46 (1981):11-19.
- Several fragments of gold foil found by T. M. Davis in tomb KV 58, some inscribed with Ay's names, are cautiously identified as remains from at least one state chariot originally from Ay's tomb.
- F10. Schneider, Hans D. "Het Memphitische graf van Horemheb: een tussentijdse balans van het Brits-Nederlandse opgravingsonderzoek in de necropolis van het Nieuwe Rijk te Sakkara," Phoenix 22 (1976):3-35.
- Overview of the excavations with illustrations and plans.
- F11. Widmar, Frances. "Report on the Archaeological Chemistry of East Karnak," SSEA Journal 11, no. 4 (1981):279-283.
- Analysis of the red stria at the Akhenaten Temple site.
- F12. Zivie, Alain-Pierre. "Une tombe d'époque amarnienne à Saqqarah," BSFE no. 84 (1979):21-32.
- Tomb of Aperia (PM III² pt. 2/1, p. 562). The lintel of the east wall is inscribed with "p3 itn Cnh" and

other divine epithets found in tombs at Amarna. Unlike the Amarna tombs, a possible funerary scene was depicted and there is a reference to Wenennefer.

Special Articles

- F13. Bietak, Manfred. "Egyptology and the Urban Setting," in Egyptology and the Social Sciences: Five Studies, ed. by K. Weeks, pp. 95-144. Cairo: American University in Cairo Press, 1979.

The site of Amarna is discussed on pp. 120-124.

- F14. Kemp, Barry J. "The City of El-Amarna as a Source for the History of Urban Society," in First International Congress of Egyptology: Abstracts of Papers, ed. by D. Wildung, pp. 60-62. Munich: ICE, 1976.

More fully published in World Archaeology 9, no. 2 (1977):123-139 (see 77F3 and 81F15).

- F15. _____. "The City of El-Amarna as a Source for the Study of Urban Society in Egypt," in First International Congress of Egyptology: Acts, ed. by W. F. Reineke, pp. 369-370. [Schriften zur Geschichte und Kultur des alten Orients, 14]. Berlin: Akademie-Verlag, 1979.

More fully published in World Archaeology 9, no. 2 (1977):123-139 (see 77F3 and 81F14).

Theses

- F16. Schaden, Otto J. "The God's Father Ay." Ph.D. dissertation, University of Minnesota, 1977.

Available in microform or microxerography from University Microfilms International (no. 78-9739). Chap. 3 "Ay and Tutankhamun" includes the author's work on the temple of Tutankhamen at Thebes (pp. 153-191), and chap. 4 "King Ay" features a report on the author's clearance of Ay's tomb WV 23 (pp. 224-253).

G. Language and Writing (Including the Amarna Letters)

Journal Articles

- G1. Assmann, Jan. "Die 'Loyalistische Lehre' Echnatons," SAK 8 (1980):1-32.

Identification and analysis of a literary form found in the inscriptions in the tombs of the nobles at Amarna which is described as a 'loyalist inscription' or hymn to Akhenaten as the all-

powerful creator and sustainer of these officials and their families without whom they would be nothing.

- G2. Redford, Donald B. "A Royal Speech from the Blocks of the 10th Pylon," BES 3 (1981):87-102.

Blocks no. 30/70 and no. X1/5 are reproduced as both photographs and line drawings. The first includes portions of Amenhotep IV's titulary (Hr-nbw wts h^{CW}) and the early form of the Aten's name without cartouches (Hr-3hty h^{Cy} m 3ht m rn.f m šw ...). The author interprets the remaining text from the blocks as fragments of a royal speech enunciating the pharaoh's new faith and intentions.

- G3. Robins, Gay. "Hmt nsw wrt Meritaton," GM 52 (1981):75-81.

The eccentric writings for both hmt nsw and s3t nsw are noted in their use as titles for Akhenaten's daughters. It is also stated that the inclusion of Merytaten as hmt nsw wrt after the names of Akhenaten and Nefernefruaten in an inscription on a box from Tutankhamen's tomb does not necessarily imply her marriage to the person whose name she immediately follows as A. Dodson has suggested (81C1). She could have used the title in relation to her father in which case the inscription does not assist in the identification of Nefernefruaten as either male or female.

- G4. Several, Michael W. "Reconsidering the Egyptian Empire in Palestine during the Amarna Period," Palestine Exploration Quarterly 104 (1972):123-133.

It is argued that the Amarna Letters do not in fact document the decline of Egypt's power in Palestine during the Amarna Period as has been the traditional interpretation.

- G5. Walker, C. B. F. "Another Fragment from el-Amarna (EA 380)," JCS 31 (1979):249.

BM 58364 (1926-11-11, 30); includes facsimiles of the Akkadian text.

Book Reviews

- G6. Spalinger, Anthony J. "[Review of] Répertoire onomastique amarnien, by R. Hari. [Aegyptiaca Helvetica, 4]. Geneva, 1976," JNES 39 (1980):230-231. [76A3/G2]

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AN ETHNOGRAPHIC COMPARISON OF EGYPT UNDER SADAT AND NASSER

I spent the 1980-81 year in Egypt, attempting to develop a firsthand understanding of some of the changes which have taken place since the early 1960's when my home was in Cairo. Published sources provide much information about the history of Egypt during the last two decades but the experience of living in the society enriches that knowledge. Anthropologists may be accused of placing too much emphasis on personal experience in everyday life, but I remain convinced that participant observation adds a vital dimension to social analysis. Thus, I immodestly (even absurdly) as a single individual with notebook and typewriter, proposed to compare Nasser's Egypt with that of Sadat. However, I did take advantage of age and past experience to revisit scenes and individuals well known to me in past years to see how they were, how we have grown older, diverged and changed. This was a rare opportunity for which I am deeply grateful even though it was not altogether a happy experience.

My methodology was more pragmatic than systematic, involving formal interviews and trips as well as a great many unanticipated opportunities. Since my wife and I have a contract to write a book about change in the Arab world, I found I was entitled to an official press card, issued by the Ministry of Information. On a few occasions this was useful in explaining myself and made it possible for me to schedule appointments with government spokesmen. (These ranged from the Rector of Al Azhar University to the director of traffic for the city of Cairo.) Social scientists after all are doing a kind of reporting in the course of their work and must be frank about their interests. This kind of official status may be useful to other ARCE fellows with comparable interests who have a contract to write up their material.

However, I am inclined to believe I learned more from informal personal contacts and observations made as I travelled around Cairo and to different parts of the country in both the Delta and in Upper Egypt. My standard of living was fairly modest. I had no established household and moved several times. My means of transport in Cairo was by bicycle, by train and bus elsewhere. I tried at least to approach the experience of living in Egypt from the perspectives of a range of ages, incomes, and occupations. The opportunity to renew acquaintances with Egyptians from all walks of life whom I had known during the

six years I lived in Cairo (1959-1965) was invaluable. I stayed with friends in New Nubia a number of times and travelled with them to visit the pioneer settlements the Nubians are attempting to establish along the shores of Lake Nasser. Old and new friends at the American University in Cairo were an important source of orientation and insight into city life as well as rural change. I spent much time in public encounters and in merely observing the passing scene. While trying to come to some orderly conclusions about my year in Egypt is far more difficult than spending my time there, some patterns of change in Egyptian everyday life became obvious almost as soon as I arrived in Cairo in the fall of 1981. The much greater American presence was what struck me almost immediately.

Americans who lived in Egypt during the Nasser years and returned in the later days of Sadat's rule could not have failed to note our greatly increased and expanded representation. However pro-Russian and anti-American Nasser's policy became, American popularity on a personal level seemed unfailingly high. Under Sadat, Egyptian policy could hardly have been more pro-American, and the American government mission swelled to the second largest in the world (more than 5,000 government employees and dependents lived there I was told). Americans as people were personally far less visible so far as the Cairene on the street was concerned. The change in the appearance and procedures at the American Embassy was a symbol of this. Once an easily accessible place, the American Embassy is now fully protected by guards and security procedures. The majority of American officials move from these well protected surroundings to be whisked back, behind tinted car windows, to the suburb of Maadi. Rarely did I see Americans in the stores and cafes of downtown Cairo, other than tourists in particular locations. The official community remains largely out of sight.

Yet America was overwhelmingly present in an impersonal sense. Stores were full of American products; American cars crowded the streets of Cairo; American television programs, including soaps, were top favorites with the Egyptian audience. At night large neon signs pushed American cigarettes (reportedly some have a higher tar content than do the same brands in the United States). Discussions about the United States were based on good information, obtained from the constant flow of news and feature stories that filled the papers, the radio stations and the TV screens. (The asymmetry of the American-Egyptian relationship is nowhere better revealed than in their knowledge of us and our ignorance of them!) Still, I felt I had less credibility as an individual in Egypt in 1981 than a quarter of a century ago. In 1960 it seems, Americans were regarded as basically well-intentioned but terribly naive; neither view has general currency any longer.

Indeed, controversial views about "America" as Egyptians perceive and understand our country is of more than passing importance in understanding something about modern Egypt, for differences of opinion are by no means confined to political matters. Many aspects of personal style are consciously judged in terms of how much they are like or unlike those believed to be (or not be) American. We are not just a foreign policy or a military presence; America represents a way of life and opinions in Egypt differ radically as to its value. This could hardly be more different from Egyptian attitudes toward the Russians during the late 50s and early 60s, for the Russians culturally remained almost invisible except for visits from the Bolshoi which the foreigners and foreign-educated, upper-class Egyptians greatly enjoyed. It is clearly difficult for Americans who have not lived abroad to realize how imposing our presence can be and how deeply involved in domestic issues America can become in a country like Egypt--or Iran for that matter.

But, of course, the greater importance of America in Egypt is only one of the many dramatic changes which must be taken into any modern account. The effects and consequences of the impact of international labor migration, the doubling of the Egyptian population since I left in 1965--these fundamental transformations have affected every aspect of daily life. During my year in Egypt, I tried to find specific ways in which such developments had changed the lives of specific people, to give an ethnographic glimpse of these underlying and inescapable realities.

In my opinion, the glossy view of Egypt which Sadat and the media experts managed to project in the United States has scarcely prepared us for the problems which exist now and for the greater problems which lie ahead. While I doubt that our projected book will be telling the experts anything new, it may have a few surprises for the general public. And, we feel that even the experts will not necessarily have shared our point of view, and certainly not our experiences.

During our stay in Cairo, the ARCE seminars were an important source of understanding and helped form many of our views. Thus, the comments of our ARCE friends would be most welcome. The rich feast of a year in Egypt is still far from being fully digested.

1980-81 ARCE Fellow
*Funded by the National
Endowment for the Humanities*

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Austin

1982 SEASON OF EXCAVATIONS AT QUSEIR AL-QADIM

[Also appearing in the Oriental Institute Annual Report for 1981-82]

The excavations at Quseir al-Qadim were undertaken to explore the international trade of this small port on the Red Sea in Egypt. The third season of excavations (January-March, 1982)¹ was designed specifically to examine the central institutions of this port during the two periods of its occupation--Roman of the first and second centuries of our era and Ayyubid--Mamluk of the 13th and 14th centuries. For the Roman period this involved expansion of previous trenches (F8d-F9c and G8b)² in the Roman Central Buildings. Likewise, a 1978 trench which had indicated the importance of the "Islamic knoll" (K9b) as a central feature of the Islamic town was enlarged in 1982. The results of this extremely successful season include an impressive corpus of material for this Roman and Islamic port and permit a conclusion of this research project at Quseir al-Qadim. The determination of the character of the mercantile settlements of the two, very different, cultural periods now depends on the analysis of the immense amount of evidence, both artifactual and architectural, provided by these three seasons of excavations.

The center of the Roman town is dominated by two large buildings, each approximately 30 m. square. The excavations concentrated on the northwest corner of the western Central Building, where a series of rooms faces onto a central courtyard. The mud brick rubble had solidified into a caliche layer beneath which was fallen vaulting of the upper floor (or roof); the floor of the building was 2.5 to 3.0 m. below surface, covered with a fibrous material but otherwise cleared of artifacts (excepting two pots in the corner room). In the corner of the courtyard was a stone-paved staircase leading to the second floor or roof. Both in techniques of construction and in architectural form there are many points of similarity with structures uncovered at Karanis in the Fayyum. The northernmost room had a niche in the wall within which was a large cat wrapped in linen. (Subsequent analysis has shown that this cat had consumed five mice shortly before, and perhaps causing, its death.³)

A second Roman building, called the "White Building", was constructed against the west side of this Central Building. This building consisted of a series of at least three long vaulted rooms (9 x 4 m.) with doorways opening west onto the main street connecting the harbor area to the south with the

residential section of the town in the northwest. The rooms were paved with mud brick; at least one had a series of large depressions, perhaps for storage vessels or amphorae, of which masses of fragments were found in the fill of these rooms. Placed in the rubble fall of this building was a Roman burial, the first from this site (the Romans normally used a separate necropolis), of a young woman buried under curious circumstances. In any case, the Roman town can be seen to be centered on these large official structures.

The merchants who returned to Quseir, after 1,000 years of abandonment of this port, came with much the same purpose as those of the Roman period. The Ayyubid and Mamluk entrepreneurs did not rebuild the massive mud brick structures of the Central Buildings but organized their town as a collection of independent stone and mud brick houses. The "Islamic knoll" was completely excavated this season, revealing a well-built house; this was called the "Sheikh's house" due to the numerous letters found in it written in Arabic on paper and mentioning a certain sheikh. The house had a number of storerooms and apartments as well as two stairways leading to the second floor or roof. Although analysis of this structure is not yet complete, it appears that the building may have been subdivided into a complex of two residential units in the early Mamluk period.

Below the knoll was a wide flat area, the silted fill of the older Roman harbor. Along the edge of this area were structures which continue to be problematic (L7-L8); at present they appear to be workshops, perhaps associated with the suq or market area. One of the more surprising finds in the workshop area was a late Byzantine coin (12th century). The central feature of the workshops was a large circular structure made of mud bricks and burned red on the top (there was no substructure, burned debris, or chamber beneath this platform). Nearby were small rooms or bins filled with ashes, and on top of the debris, numerous fragments of heat-cracked basalt grinding stones. Northeast was a small yard with a hearth area and, beneath the walls, a flooring of sherds and another circular fixed area. No slag, wasters, seeds, or bones were found to give a clue to the identification and function of these structures.

Because of Quseir's function as a port, archaeological interpretation of it requires an examination of data from both an internal, Egyptian perspective and an external perspective based on the entire Indian Ocean. Two members of this season's staff were very directly concerned with the kind and extent of the trade going through the port. Through the courtesy of the Ford Foundation in India, a member of the Archaeological Service of India who is an expert on Indian ceramics joined us. He was able to identify both actual Indian artifacts (mainly ceramics and textiles) and objects

of Indian design testifying to the India trade and suggesting the presence of Indian merchants in Egypt. The quantities of textiles are particularly informative for the Eastern trade and analysis of thousands of pieces by our textile specialist has revealed numerous Indian resist-dyed textiles. Some imitate Chinese silks; indeed, actual pieces of Chinese silks have been recovered this season.

Much of the interpretation of both the Islamic and Roman port will ultimately derive from the documentary evidence recovered in the excavations. This season produced a number of papyrus documents for the first time as well as hundreds of Arabic letters. Many of these letters appear to be merchants' notes and correspondence, including lists of goods and spices together with the prices paid for them. Found mixed with these were fragments of Quranic texts in red and black ink, apparently utilizing block printing. Another series of fragments appears to be parts of an astronomical text.

The documentary evidence derives special importance through its architectural and artifactual context. The ceramics, for instance, range from imported Indian and Chinese wares (celadons and porcelains) to Yemeni and Syrian wares. The 1982 expedition field-texted an artifactual typology which proved very successful, indicating that the organization of this material is approaching a reliable predictive stage. As the evidence for trade through the port has increased, the importance, for the functional interpretation of commerce in both the Roman and Islamic periods, of the Egyptian artifacts and their excavated context has expanded. Thus, while many further details of Quseir al-Qadim might be explored, the materials already excavated form a contextual whole which seems relatively complete and ready for the more arduous task of interpretive discovery.

A sample of the utilization of the data assembled so far is a preliminary interpretation of the Islamic glass from Quseir.⁴ Comparison of the Eastern Area glass (excavated in 1980) with that of the Sheikh's house and other areas shows a general duplication of forms and decorative features. However, there is a striking absence of marvered wares, enameled glass (with one exception), and bracelets from outside the Eastern Area. While this discrepancy may have been of functional significance, when coupled with other artifacts (especially coins and ceramics) it suggests that the Eastern Area was occupied somewhat later than the remainder of the site. Thus, while the Eastern Area is dated to the 14th century (and perhaps into the early 15th), the remainder of the site dates from the 13th and perhaps early 14th century. Thus, at Quseir al-Qadim, marvered wares and enameled pieces seem datable to 1300-1400, and not earlier. In summary, the Islamic glass from Quseir al-Qadim comprises two overlapping assemblages, one of Ayyubid-Mamluk date and the other from the Bahri Mamluk period. Detailed

comparisons with glass from Syria and Palestine (and even Corinth) show a stylistic unity throughout the eastern Mediterranean. More importantly, the glass from Quseir finds closely parallel assemblages at Aidhab, Aden, and on the East African coast. Perhaps most impressive is the evidence of trade across the Indian Ocean, best illustrated by finds from Pengkalan Bulang, near Penang Island in Malaya. This excavation produced pruned beakers, marvered wares, and vessel forms which exactly duplicate those from Quseir. The excavator recognized the glass as Middle Eastern and dated the collection to the 11th to 14th centuries on the basis of associated Chinese ceramics.⁵ Glass is, of course, but one of many articles of commerce testifying to the close interconnection within the medieval Islamic world and between it and its neighbors. By implication such commerce illustrates population mobility, both by desert and maritime.

Such interpretations, when combined with further field research on other, related sites, will allow the Quseir al-Qadim excavations to contribute much to our understanding of the history and archaeology of these two historic periods. Ultimately this research project will also contribute toward the modelling of future research problems, including such wide-ranging topics as Indian Ocean trade, for a range of historic periods, from the Pharaonic through modern times.

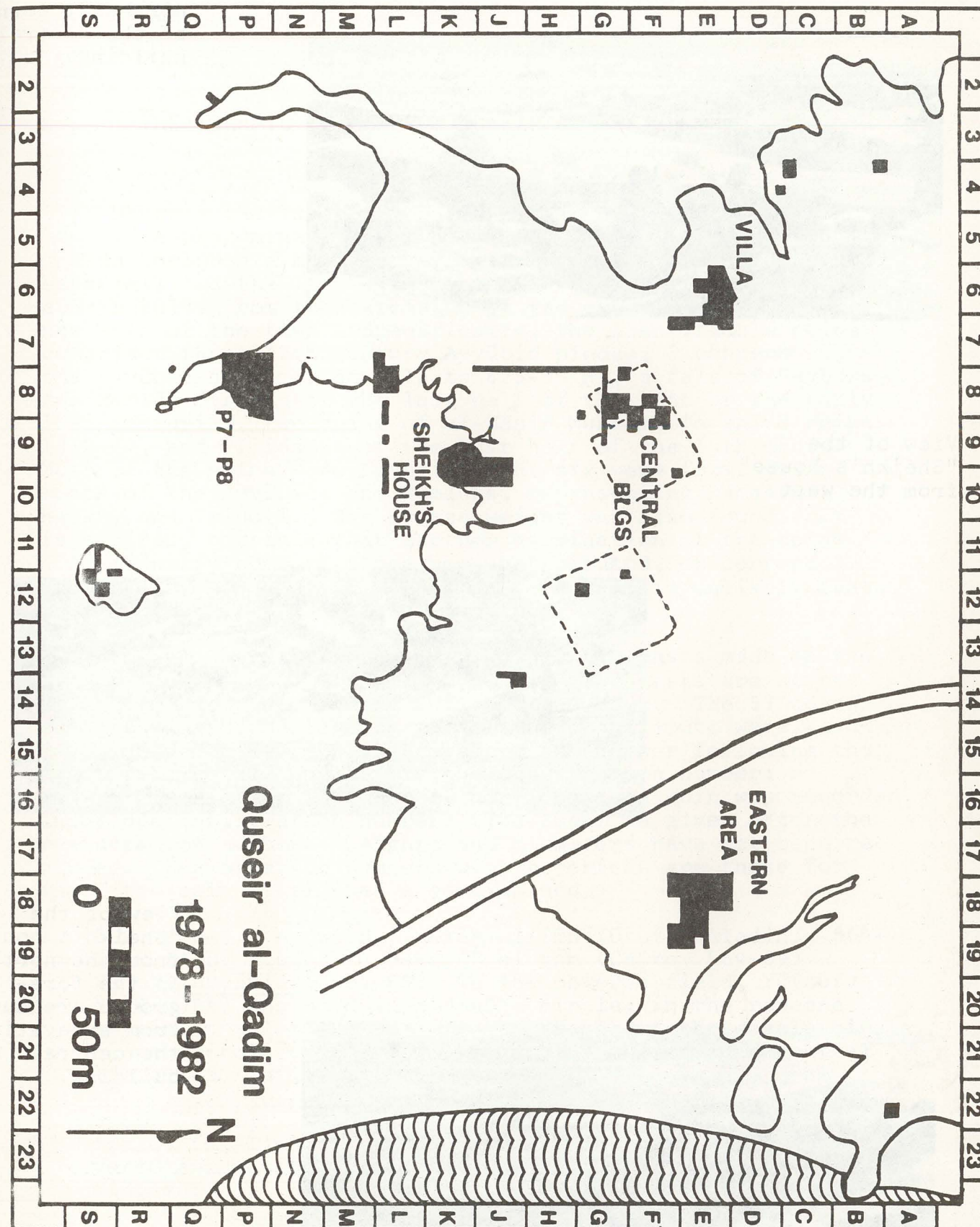
Donald S. Whitcomb &
Janet H. Johnson
Oriental Institute,
University of Chicago

NOTES

1. These excavations, which are sponsored by the Oriental Institute and funded by the Smithsonian Institution and the National Geographic Society, encompassed 36 work-days and employed 25 workmen. The field staff of the 1982 season consisted of Gillian Eastwood, Lisa Heidorn, Fredrick Hiebert, Carol Meyer, J. S. Nigam, Hanna B. Tadros, Catherine Valentour, Bruce Williams, and the authors. Salaah Sultan and Mohammed Hagrah joined us as representatives of the Egyptian Antiquities Organization. We would like to take this opportunity to thank the Egyptian Antiquities Organization for all of their cooperation and assistance to us, this season and throughout the seasons of work at Quseir al-Qadim. Special thanks for assistance with the 1982 season go to Ahmed Qadry, Matawi Balboush, Abd el-Raouf Yusuf, Mohammed Salah, Mohammed Sogheir, and Husein al-Afyuni.
2. Reported in D. S. Whitcomb and J. H. Johnson, Quseir al-Qadim 1978: Preliminary Report (Cairo, ARCE, 1979), and Quseir al-Qadim 1980: Preliminary Report, "American Research Center in Egypt Reports" (Malibu, Undena, 1982).

3. We are indebted to Dr. J. Boessneck, Institut für Palaeo-anatomie, Domestikationsforschung und Geschichte der Tiermedizin der Universität München, and Dr. Omar el-Arini, Director of Conservation, Egyptian Museum, Cairo for this analysis.
4. D. W. Whitcomb, "Islamic Glass from Quseir al-Qadim, Egypt", Journal of Glass Studies (in press).
5. A. Lamb, "A Note on Glass Fragments from Pengkalan Bulang, Malaya", Journal of Glass Studies 7 (1965), pp. 35-40.

fig. 1: Sketch map of the site of Quseir al-Qadim



View of the stairway in the northeast corner of the central building.



View of the "Sheikh's house" from the west.



View of the "Sheikh's house" from the north. In the foreground are dumps from excavating the central building.



THE ISLAMIC COINS FROM QUSEIR AL-QADIM, 1980

Whereas the Islamic coins found at Quseir al-Qadim in 1978 were predominantly Ayyūbid, the finds of the 1979-80 season included a much larger representation of Mamlūk coins, especially of the late 14th century. This difference probably results from the extension of the excavations into a new area of the town. Specifically, the identifiable coins comprised three 12th century Ayyūbid pieces, 5 coppers of the Ayyūbid al-Kāmil datable to 625-35 H., a fals of Baybars, two Mamlūk dirhams of the last half of the 13th or the early 14th centuries, two coins of al-Nāṣir Muḥammad's third reign, 1310-41, and 21 issues of the last half of the 14th century. Most of the coins were Egyptian, but six were from Syrian mints of the Ayyūbids and Mamlūks, representing Damascus, Hamah, and Tripoli. One bronze weight was also found. It is entirely possible that further examination of the coins will identify some of those now unattributed, or correct some of the attributions given here; but it is unlikely that the general picture will be changed.

For this preliminary listing, plaster casts made on the site were available for all 67 coins. The casts are stored at the American Numismatic Society, New York. The 57 coins obtained in the partage by the Oriental Institute were also examined directly. In the catalog, the number following the sequential catalog number is the registration number; an identifying letter is added if more than one coin was recorded under one registration number. The locus is given after the registration number. Weights and diameters have not been recorded. Registration numbers with asterisks are those for which the coin itself was also examined.

1. 502, E7c-3. Ayyūbid. Ṣalāḥ al-Dīn Yūsuf (Saladin), 564-89 H./A.D. 1169-93. Base AR dirham (Cairo, 564-89). Balog, *Ayyūbids*, no. 65. In the obverse field, Yū(suf) b. A(yyūb) enclosed in a double circle; in the reverse margin, the letters al-D... and traces of the double circle (inner circle of points) surrounding the effaced central field inscription.
2. 505, E18a-11. As 1; obverse, Yūs(uf) b. Ayyūb; reverse field, (al-I)mām; traces of reverse marginal legend; obverse and reverse fields surrounded by double linear circles.

3. 490, surface. Ayyūbid. al-^cAzīz ^cUthmān, 589-95/1193-98. AE fals, Dimashq (Damascus), (59)5. Balog, Ayyūbids, no. 223. Obverse field, ^cUthmān/al-Malik al-^cAzīz/...; margin, ...sana kham(sa)...; reverse margin, ...illā Allāh....
4. *484a, El8d-7. Ayyūbid. al-Kāmil Muḥammad, 615-35/1218-38, with caliph al-Zāhir, 622-23/1225-26. AE fals, (Egypt), (622-23). Balog, Ayyūbids, no. 416. Obverse, al-Malik al-...; reverse, Muḥammad Amīr/al-Imām al-Zāh(ir)/(al-Mu'minīn).
5. *484b, El8d-7. As 4; obverse, al-Malik...; reverse, ...al-Zā(hir).
6. *496c, surface. As 4; traces of al-Zāhir.
7. *496g, surface. As 4, but obverse, (al-Ma)lik al-Kā(mil); reverse effaced and caliph not identifiable; date-range therefore 622-35.
8. *496K, surface. As 7.
9. *489b, El8a-5. Mamlūk. Baybars, 658-76/1260-77. AE fals, without mint or date. Balog, Mamlūks, no. 98. Obverse center, lion; above, (al-)Sultān; reverse, lā ilāh.../Muḥammad...; both sides in hexagram. Because of the many examples of this issue found at Fustāṭ, there is little doubt that it is Egyptian.
10. 485, El8c-2. Mamlūk. Unidentifiable sultan. AR dirham. Obverse illegible; reverse, .../Muḥammad rasūl Al(lāh)/arsalahu bi'l-hud(ā). This reverse is typical of most Mamlūk dirhams from 660 until about 715.
11. *507b El8b-2. AR dirham. As 10; nothing legible on either side, but the style of the visible traces of inscription suggests the same period of issue.
12. 489a, El8a-5. Mamlūk. al-Nāṣir Muḥammad, probably his third reign, 709-41/1309-40. AR dirham, without mint or date. Balog, Mamlūks, no. 197. Obverse, ...al-naṣr illā... Allāh/(al-Sul)tān al-Malik al-.../...nyā wa'l-Dīn; reverse, ...al-naṣr illā min.../...ilāh illā Allāh/...rasūl Allāh. Although the ruler's name and distinguishing titles are not visible, only al-Nāṣir Muḥammad issued dirhams with the phrase "wa-mā al-naṣr illā min^cinda Allāh" on both sides. The issue is probably of Cairo after about 1315.
13. *486, El8a-15. al-Nāṣir Muḥammad. AE fals. Balog, Mamlūks, no. 242 (of al-Qāhira, 720 or 721) overstruck on Balog, Mamlūks, no. 232 (of al-Qāhira, 710). The distinctive designs of both issues are visible, as are the words al-Qahira and al-Malik al-Nāṣir on the overtype, and on the undertype Muḥammad and Qalā'ūn.

14. 493, El8d-10. Mamlūk. al-Nāṣir Ḥasan, 748-52, 755-62/1347-51, 1354-61; or al-Manṣūr Muḥammad, 762-64/1361-63. AE fals, (Cairo), (759-64). Balog, Mamlūks, nos. 369-72 or 385-87. Although the ruler's name and titles are not visible, the large lobes of the obverse border are characteristic of these two sultans. The issue began in 759. Reverse, ḍuriba bi'l-Qāhira....
15. *496a, surface. Mamlūk. Sha^cbān II, 764-78/1363-76. AR dirham bit, mint and date off-flan (but certainly Cairo). Balog, Mamlūks, no. 429. On the obverse, the names of Sha^cbān and his father Ḥasan are legible.
16. *499b, El8b-1. Sha^cbān II. AE fals, al-Qāhira? 770? Balog, Mamlūks, no. 443? The attribution rests only on dubious traces of the mint name and date; at any rate, the coin is certainly a Cairo issue of the 2nd half of the 14th century.
17. *498f, El8a-8. Sha^cbān II. AE fals, Ḥamāh, (765). Balog, Mamlūks, no. 467. Only the distinctive reverse type, three horizontal bars, is visible.
18. *495b, El8a-7. Mamlūk. al-Manṣūr ^cAlī, 778-83/1376-82. AE fals, (Ṭarāblus), without date. Balog, Mamlūks, no. 504. Attributed on the basis of the distinctive reverse fleur-de-lys.
19. *498a, El8a-8. Mamlūk. Barqūq, 784-91, 792-801/1382-89, 1390-99. AE fals, (Cairo), (79)4. Balog, Mamlūks, no. 580. Obverse, ...qūq; reverse, ...arba^c ... (saba^cmi)'ah.
20. *498c, El8a-8. Barqūq. AE fals, al-Iskandariyya (Alexandria), without date. Balog, Mamlūks, no. 586. Obverse, (al-)Sultān al-...; reverse, ḍur(iba al-I)skandariyya. Assigned by Balog to Barqūq's 2nd reign, 792-801.
21. *496e, surface. Barqūq. AE fals, "Sandariyya". Balog, Mamlūks, no. 587. Traces of inscriptions; the shape of the ḡā' of al-Zāhir is sufficient to identify the issue.
22. *498d, El8a-8. As 21.
23. *498e, El8a-8. As 21.
24. *495f, El8a-7. As 21.
25. *496i, surface. As 20 or 21.
26. *499a, El8b-1. Barqūq. AE fals, Dimashq, (796 or 797). Balog, Mamlūks, no. 588-89. Obverse, ...rqūq; reverse, ḍur(iba)/bi-(Di)mashq/...; trace of date below.

27. *496b, surface. Barqūq. AE fals, Dimashq, (79)8. Balog, Mamlūks, no. 590. Obverse, ...Abū.../...q khallada...; reverse, three-lobed cup; to right, ...sana (tha)mān....
28. *495e, El8a-7. Barqūq. AE fals, (Ḥamāh), without date. Balog, Mamlūks, no. 597. Obverse, Barqūq/...al-Mal(ik); reverse, at bottom, ḍuriba; the arrangement of inscriptions is distinctive for this issue.
29. *494, Fl9a-7. Barqūq. AE fals, al-Qāhira, date illegible. Balog, Mamlūks, no. 554-55a or 578-84. Obverse, (al-Ẓ)āhir; reverse, ḍuriba al-Qā(hira) sana....
30. *495a, El8a-7. As 29? Inscriptions almost effaced.
31. *507c, El8b-2. Base AR dirham bit. Only traces of the inscriptions are visible. The obverse margin is apparently inscribed clockwise, an anomalous feature.
32. 503, El8a-16. AR dirham bit? 12-14th century Egypt, no visible inscriptions.
33. *504, Gl2c-5. As 32.
34. *506, El8a-10. As 32; copper-colored, but this is probably the result of corrosive plating onto base silver.
35. *495d, El8a-7. Mamlūk. Unidentifiable sultan. AE fals, (Egypt), xx7. Reverse, ...sana saba^c wa-...; possible dates from 767 to 797.
36. *496f, surface. Mamlūk. Unidentifiable sultan. AE fals, late 14th century.
37. *508a, El8a-2. As 36.
38. 501b, El8a-16. As 36.
39. 492 (cast of one side only), El8d-8. Unidentifiable, even as to metal. Obverse, al-Sultān/^cAlā(?)...wa-.../khallada mulkahu. The epigraphical style, as well as the inscriptions, suggest this might be an issue of one of the 14th century Anatolian Turkish principalities.
40. *491, Gl2c-1 (1/13/80). Anepigraphic AE weight. Flat barrel shape. One one face, five small circles, each with a central point, have been punched; one in the center and the others around it at top, bottom, left, and right. This face is surrounded by an inscribed circle. The other face is blank. The weight, 1.477 grams, identifies this as a coin weight for one-half dirham.

Blank coins, or with inscriptions wholly or partially effaced.

41. *487, El8d-6.
42. *488a, surface.
43. *488b, surface.
44. *488c, surface.
45. *495c, El8a-7.
46. *496d, surface. Perhaps only a lump of metal, not a coin.
47. *496h, surface.
48. *496j, surface.
49. *497, El8b-3.
50. *498b, El8a-8.
51. *498g, El8a-8.
52. *498h, El8a-8.
53. *498i, El8a-8.
54. *498j, El8a-8.
55. *498k, El8a-8.
56. *498l, El8a-8.
57. *498m, El8a-8.
58. *498n, El8a-8.
59. *489o, El8a-8. Indecipherable fragments of inscriptions.
60. *498q, El8a-8.
61. *498p, El8a-8.
62. *499c, El8b-1.
63. *500, El8a-7. Blank; one side flat, one side convex; probably not a coin.
64. 501a, El8a-16.

65. *507a, E18b-2.

66. *508b, E18a-2.

67. *512, E7c-1. Possibly pre-Islamic.

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[The preceding article was originally written for the 1980 preliminary report (Whitcomb & Johnson, Quseir al-Qadim, 1980 [ARCE Reports, No. 7] Malibu, Undena, 1982). Because it could not be included there for various reasons, we present it here as a supplement to that report.]

THE 1982 SEASON AT MUT

The Expedition to the Precinct of the Goddess Mut at South Karnak is a project of The Brooklyn Museum, with the assistance of The Detroit Institute of Arts and under the auspices of the American Research Center in Egypt, Inc. The 1982 season of the Mut Expedition took place during February and March of this year.

Following brief visits (1974 and 1975) and a five-week reconnaissance (1976) of the site, the Expedition began a preliminary investigation of the Precinct which, we estimated, would require five or six seasons for completion. The main goals of that initial phase of work were:

1. To create storage space within the Precinct, which has been accomplished in part by twice expanding upon the magazine already built into the northern temenos wall.
2. To check existing plans of the site and its buildings and to record unpublished architectural features and decorations visible without excavation.
3. To conduct a search for unpublished notes, drawings and photographs made by former missions and visitors to the Precinct relevant to the work of the Expedition.
4. To begin the compilation of a corpus of data pertaining to monuments, many from Mut, in museums and other collections as well as at other sites which are relevant to the study of the Precinct, its main deities and their cults.
5. To undertake exploratory excavations within the front half of the site (Fig. 1),¹ especially the area bounded on the north, east and west by the enclosure walls and on the south by the Mut Temple's First Pylon, where we hoped to obtain knowledge (including that of monuments relating to the latest and barely known phases of the site's history) of what lay buried in the mounds of debris built up around and between three of the Precinct's known buildings, namely the Mut Temple, Temple A and Structure D; to eliminate some of the gaps in our knowledge of the plans of those structures and begin to determine the relationships between them; and to create

the access, work and open storage space necessary for further work, including thorough investigation and restoration, on the monuments of the front area.

With four (1977-1980) of the five-to-six seasons of the first phase of work planned for the site behind us, the 1982 season was devoted to tasks deemed most necessary to the completion of the work begun and to the publication of the results of that work. Much of our time and effort was, therefore, spent on recording and checking our previous records of monuments long since unearthed by others or uncovered more recently by ourselves. Nevertheless, a certain amount of excavation was also undertaken. The following is a brief description of that work.

A. IN AND IMMEDIATELY AROUND THE TEMPLE OF MUT

During the former seasons our excavation of the Mut Temple had been limited to the exterior face of the First Pylon and the Ptolemaic porches before it, with work south of the Temple's facade having been limited almost entirely to recording what could be seen by cutting down the vegetation obscuring the walls.² During the 1982 season we determined to plug as much as possible the largest gap in the plan of the Mut Temple proper in connection with the preparation of the publication of one of the Temple's largest remaining elements of decoration.

In 1977 we partially restored the decoration of what Margaret Benson and Janet Gourlay labeled ii³: the north-south passageway in the east tower of the Mut Temple's Second Pylon, and published what we believe was the first illustration of those Ptolemaic texts and a depiction of a king consecrating offerings before Khonsupakhered, Amut, Mut and Khonsu.⁴ Since that time, as part of a cooperative program between the Mut Expedition and le Centre Franco-Égyptien d'Étude et de Restauration des temples de Karnak, it has been arranged that this Ptolemaic decoration will be published (in JARCE) by Prof. Jean-Claude Goyon, who has kindly provided us with the following comments on it for the purposes of this article.

Comme tous les textes de passages de porte d'époque tardive, celui de Mout est un "exposé de propagande" à contenu théologique introduisant une scène de consécration d'offrandes--des solonelles accompagnant probablement une phase d'une procession de Mout. Le text apologétique proprement dit est, d'une part une définition cosmogonique de l'Išrw comme lieu d'origine de la Lumière (wnw) par le canal de Mout, d'autre part une proclamation d'universalité de la déesse à l'aide de jeux de mots sacerdotaux et de tours explicatifs (dd.tw r). Entre autres, la divinité est assimilée à 'Iht wr.t, Drt ntr, 'Ist, l'ensemble renvoyant surtout à un contexte héliopolitain.

In 1982 we undertook a partial investigation of the Mut Temple's Second Pylon so that Prof. Goyon's study of the decoration of ii could be accompanied by a reasonably clear, although not complete, description of its architectural setting.

If the decoration of passageway ii has long been more or less ignored--its existence is indicated in Key Plans...by the designation K. Mut, B. 50-51, but it is absent from PM II² and not mentioned specifically by former investigators of the site--the Second Pylon itself has also remained relatively obscure.

In 1830 Sir Gardner Wilkinson apparently could see no defineable parts of the chamber, labeled k by Benson and Gourlay,⁵ at the east end of the Second Pylon.⁶ The same was true of Nestor L'Hôte, whose 1838-1839 reconstruction drawing of South Karnak did, however, include an entrance into the east tower from what L'Hôte took to be its east end and another from the north, located near the west end of the east tower.⁷ L'Hôte also reconstructed a doorway similar to the latter in the west tower, but neither of these entrances appears in the plan of Lepsius, which does include k, ii and a passageway--labeled j by Benson and Gourlay⁸--running west from ii for most of the length of the east tower.⁹ The northern entrance into the east tower reappeared in the plan of Mariette, who attributed k and the lining of corridor j linking the doorway from ii to that in the north face of the tower to the Ptolemaic Period and the rest of the tower (as well as the west tower, for which no inner details were given on his plan) to Amenhotep III.¹⁰

Margaret Benson and Janet Gourlay described the west tower of Mut's Second Pylon as being both of sandstone and destroyed, but they also believed, based on their discovery of "the remains of more than one row of hollow pots", that this tower may have undergone a late rebuilding for which pottery vessels were employed as "air-bricks".¹¹ As for the east tower, they reported clearing chamber k and a small portion of j; but, as "the ground was very hard and unrewarding", they decided not to attempt to determine the accuracy of Mariette's plan of j and did not include a northern doorway in their plan of the tower.¹² In terms of the dating of these constructions, they attributed the rear faces of both towers to Ramesses IV, the east jamb of the central doorway in the Pylon to the Ptolemaic Period, and k to "Ptolemy VII".¹³ To judge from a few photographs taken during the early part of this century, the appearance of Mut's Second Pylon at the beginning of our work (Fig. 2) was probably not greatly different from its appearance at the end of Benson and Gourlay's last season in 1897.

As an initial investigation of the west tower of the Mut Temple's Second Pylon, we cleared a section (visible in Fig. 3) of the debris covering that structure from the front to the rear and adjacent to the west jamb of the central doorway.

Here, where the debris gave every appearance of not having been disturbed in relatively recent times, we found no pottery other than scattered sherds and no trace of a doorway leading into the tower from the north. What did come to light was a construction in mud brick, preserved to a height of about the floor level within the Pylon's central doorway, which would appear to be the remains of a pylon tower built in that material except for its sandstone central doorjamb, adorned with Ptolemaic texts,¹⁴ and its sandstone rear facing. The latter, inscribed near the bottom for Ramesses IV¹⁵ but with seemingly earlier decoration above those texts, is one in construction with the west wall of Mut's Second Court; and that construction is presumably contemporary with the original construction of the like-built rear wall of the east tower, adorned with similar texts and scenes, and the east wall of the court, the small doorway of which is inscribed for King Setnakht¹⁶ termed beloved of Mut nebet pet, Wadjet nebet pet and Bastet nebet ankh-tawy.

Further excavation may yield evidence for determining the original dates of construction of the mud brick Second Pylon and the north, east and west walls of the Mut Temple's Second Court. To judge from the evidence now available, the sandstone walls, which could be no later than early Dynasty XX and are most probably earlier, are either contemporary with or later than the mud brick tower. Given its position and the fact that it could prove to predate Dynasty XX, the mud brick here could be the remains of an original first pylon for the Temple.¹⁷

Before the west tower of the Mut Temple's Second Pylon stand a number of statues of Sakhmet, two of which bear epithets not included in the published lists of such texts (Fig. 4, a-b),¹⁸ but one of which has long been visible: "Sakhmet-Isis". This appears to be an unusually early equation of the two goddesses.¹⁹ The other statue, which we found mostly buried, is inscribed for "Sakhmet-Bat"(?).²⁰ And having mentioned these texts it seems useful to publish here also the new epithets on statues of Sakhmet we have unearthed before the west tower of the First Pylon of the Mut Temple (Fig. 4, c-g) and before Temple A (Fig. 4, h).

As illustrated in Figs. 5 and 6, the clearance of debris from the east tower of Mut's Second Pylon was a more ambitious undertaking and has altered the picture of that structure in several ways. The existence of an entranceway in the west end of the north face of the tower was verified: it was found to lead into two adjoining chambers, the innermost of which preserves part of a vault. These chambers did not, however, prove to lead to j, which is actually a stairway leading up to the west from passageway ii. Moreover, both chamber k, which Benson and Gourlay described as a "tiny chamber in the thickness of the eastern wall",²¹ and the main portion of the east tower are a single construction displaying the same building techniques and resting upon a single foundation system. That

this rebuilding of all but the rear facing of the Pylon was undertaken during the Ptolemaic Period is demonstrated by the structure's plan,²² its masonry techniques and its decoration, all of which will be discussed elsewhere.

The clearance of debris from the east tower necessarily entailed the partial excavation of the wall abutting k, built mainly of baked brick surmounted by unbaked brick, although there is some stonework. Benson and Gourlay had viewed this construction as two distinct walls. The one to the north of the Second Pylon they called Saite and the one to the south they identified as Ptolemaic.²³ To judge from our work to date, the two walls are actually a single structure which, as it rides over the foundations of k, cannot be any earlier in time than the present east tower and is most probably a work of the later Ptolemaic Period or the Roman Period.²⁴

Also a necessary by-product of the clearance of the east tower was the excavation of a small portion--from the Second Pylon to the Setnakht Doorway--of the corridor formed by the brick wall just discussed and the east wall of the Second Court. The "before" and "after" of this work are illustrated in Figs. 3 and 6. This part of the corridor still preserves a thick paving of sandstone which is either contemporary with or--less likely--later than the rebuilding of the east tower. It also has a stone basin and a well. The latter, built of baked brick with a stone capping, is at least two meters deep and has already yielded a considerable quantity of Roman Period pottery. There is a doorway in the brick wall approximately opposite the Setnakht Doorway (iii) in the east wall of the Second Court.

B. IN AND AROUND THE CONTRA TEMPLE²⁵

The nature of the large brick walls girdling part of the Mut Temple was also investigated near the Contra Temple where, as is true where portions of them are exposed elsewhere, their size and construction indicate that they were one with the wall excavated near the Second Pylon. However, our main purpose in working this area was to clarify the basic plan of the Contra Temple (Fig. 1).

Benson and Gourlay reported that in 1897 they completed the clearance of this building "consisting of only two or three tiny chambers about six feet square, the innermost one being like a dais'd recess of the second with no dividing wall".²⁶ In the absence of any photographs contemporary with their work in this building, it is difficult to determine precisely what they meant by their statement that they had "finished the clearance of the little Ptolemaic Shrine". When we began work on the Contra Temple there was a considerable amount of debris encumbering parts of its interior, and this included both large blocks of stone as well as earth which did not seem to

have been disturbed in recent times. Among the stone blocks were two parts of a frieze of Hathor-heads (Fig. 7, a-b) which probably stood above one of the structure's doorways, possibly atop the block of Fig. 7, c, and which call to mind the somewhat similar architectural elements found at Structure D (Fig. 7, d)²⁷ as well as the appearance of the Hathor-head/sistrum motif elsewhere in the Precinct; on the capitals of columns in the Mut Temple's Second Court,²⁸ on the Ptolemaic porches before the first Pylon of the Mut Temple (unpublished), on part of a cornice we found before Temple A (Fig. 7, e), and by the Hathor-like representation labeled "Mut" in the Crypt of Mentuemhat in the Mut Temple.²⁹

Fig. 8 is a view towards the south of the Contra Temple after excavation. Contrary to Benson and Gourlay's description and plan,³⁰ its third or innermost room was separated from the second room by a wall with a doorway. The floor level of the third room is slightly higher than that of the second room, and it appears to have had a raised footing along its side and rear walls. The second room preserves the base for one of presumably two columns not visible in the past; and the clearance of the first room revealed that it had a flooring of baked brick over its stonework, presumably a renovation (at the time of the construction of the large brick walls flanking the Contra Temple?).

The remaining decoration of the Contra Temple will be published elsewhere after we have had an opportunity to determine the degree to which the little decoration preserved can be used to establish the purpose and date of the building. The Contra Temple has been called a work probably of Nectanebo I reused during the Ptolemaic Period (see n. 25), and the attribution of some of its decoration to the latter era is certain. However, the dating of its construction to Dynasty XXX remains to be verified or denied; the best that can be said with certainty now is that blocks reused in its construction³¹ prove that it was built no earlier than Dynasty XXV-XXVI. A fuller understanding of the purpose of the Contra Temple will also require a thorough investigation of its archaeological context. As we once noted, there is possibly some evidence to indicate that it was part of a more complex architectural setting than has generally been thought.³²

C. IN THE NORTHWEST CORNER OF THE PRECINCT

Past seasons work in this area had resulted in the recovery of the plan of Structure D, the discovery of a west-east gateway decorated for King Taharqa, and the initial investigation of mud brick structures, at least some phases of which were habitations, built into the Taharqa Gateway and extending west of it for over twenty-five meters (Fig. 1). The thorough excavation of the latter structures, and with it the complete excavation of the Taharqa Gateway as well as the restoration

of it and Structure D,³³ are tasks reserved for the second phase of work planned for the site. For the purpose of our initial investigation of the Northwest Sector we undertook, during the 1982 season, several soundings aimed at relating the mud brick structures to the Taharqa Gateway and Structure D.

One sounding was in the area between the west wall of the front room of D and the habitation walls closest to D, which are located just to the west of the north wing of the Taharqa Gateway. Here the main stratum of debris on which the mud brick walls in question were built was found to ride over the remains of the mud brick wall into which the Gateway was set and to run up against the west wall of the front room of Structure D. Further excavation a few meters to the south revealed that the mud brick walls actually filling the Taharqa Gateway rest atop a similar, probably identical stratum of debris. Given the fact that Structure D is a work of Ptolemies VI and VIII, it seems clear that at least those parts of the habitations closest to the Taharqa Gateway were built no earlier than the late second century B.C., which accords well with a tentative late Ptolemaic-early Roman dating for ostraca associated with one phase of these structures in a location further to the west.³⁴ Furthermore, it is also very likely that the Taharqa Gateway was not yet blocked at the time of the construction of Structure D.

Also further to the west we undertook another sounding which clarified the relationships between several walls and revealed that here what we would term habitation remains were built in part atop a fairly large mud brick wall and, as in the east, in part atop a large stratum of debris. Although only a portion of the large mud brick wall has been uncovered, it seems reasonable to suggest that it was not a habitation wall because of its size and the depth to which it descends (relative to the depth elsewhere of the house walls). In fact, although more work is necessary before the structures in question can be interpreted with certainty, it would appear that we are dealing with a progression from the unknown (the wall just mentioned) to large storage and cooking areas (not likely to have been roofed in their earliest phases) and/or to habitations (built in part upon large, deliberate fills?) which then, to judge from a decline in the size of rooms and the size of walls, also declined in quality. Needless to say, we are hoping that further excavation here, as well as in other parts of the Precinct where even later remains have come to light, will add considerably to our knowledge of Mut's latest phase.

D. THE AREA OF THE FIRST PYLON OF TEMPLE A

During previous seasons of work here we had begun the excavation of the First Pylon of Temple A (Fig. 1), a structure which was found to have been built of mud brick, faced with

limestone on its rear surface, and which was fronted by two colossal statues and two colossal stelae inscribed for Ramesses II.³⁵ However, as past excavation had not resulted in the unearthing of any of the Pylon's corners, a sounding was undertaken to obtain the information necessary for the completion of the Pylon's basic plan. Given the poor state of preservation of the Pylon--little more than parts of its foundations are preserved--we concentrated our efforts on attempting to locate its northwest corner, which seemed the most likely of the corners to be preserved. Moreover, as all we knew of the Pylon's early history was that it was built no later than the reign of Ramesses II, we also hoped to obtain evidence for the original date of its construction. This small sounding provided us with several surprises.

Although it was only preserved to a height of one course of brick, we soon found a northwest corner set into earth containing New Kingdom pottery sherds, and the study of these may provide a date for its construction more precise than "tp. Ramesses II or earlier". However, the brick work uncovered here also displayed more than one building phase; and, to judge from what became visible within the confines of our small sounding, the northwest corner in question could just as easily prove to belong to either a large wall or a smaller, earlier version of the Pylon adorned by Ramesses II as to the incarnation of the Pylon adorned for Ramesses II. Needless to say, the expansion of this sounding is one of the priority items on the agenda for another season in the field, especially as it also resulted in the discovery of what we believe is the first pre-New Kingdom material in a pre-New Kingdom context at Mut.

Just before the First Pylon we uncovered pottery of the Middle Kingdom or Second Intermediate Period in association with badly damaged small-scale mud brick walls buried in a stratum of earth containing a great deal of ash. As this stratum rests immediately below the First Pylon of Temple A and about two meters above the level where ground water would create problems for excavation, it seems likely that it will not be the earliest soil stratum accessible here. We are hoping that this pre-New Kingdom stratum will run for a considerable distance to both the east and southwest where, aided by a prevailing absence of stone flooring, we could follow it to gain some idea of the period at Mut including evidence for the earliest existence (Dynasty XVIII?) of the Mut Temple and Temple A.

E. Following the work in the field, two members of the Expedition went to Paris to study notes, photographs and drawings in the archive of Maurice Pillet, now housed at the Collège de France, relating to his work in the Mut Precinct. We wish to take this opportunity to thank Prof. Jean Leclant for granting us access to this material. We are also indebted to Mme. Abéles at the Collège de France for facilitating our research there. Another member of the Expedition traveled to the Griffith Institute of the Ashmolean Museum in Oxford to examine material

pertaining to the Benson and Gourlay Expedition, and we wish to thank Ms. Helen Murray for her assistance in connection with that research.

The field staff of the 1982 season consisted of R. Fazzini, Field Director; W. Peck, Jr., Associate Field Director; R. Bianchi, Epigrapher; W. Benson Harer, Jr., Consultant/Surveyor; M. McKercher, Photographer; A. Poelstra, Archaeologist; and Souad Mohamed Abdel-Moati, the Inspector assigned to the Expedition and to whom we are indebted for advice and assistance.

The work of the 1982 season was aided by a considerable number of institutions and individuals other than those already mentioned, and we wish to take this opportunity to mention at least the following by name.

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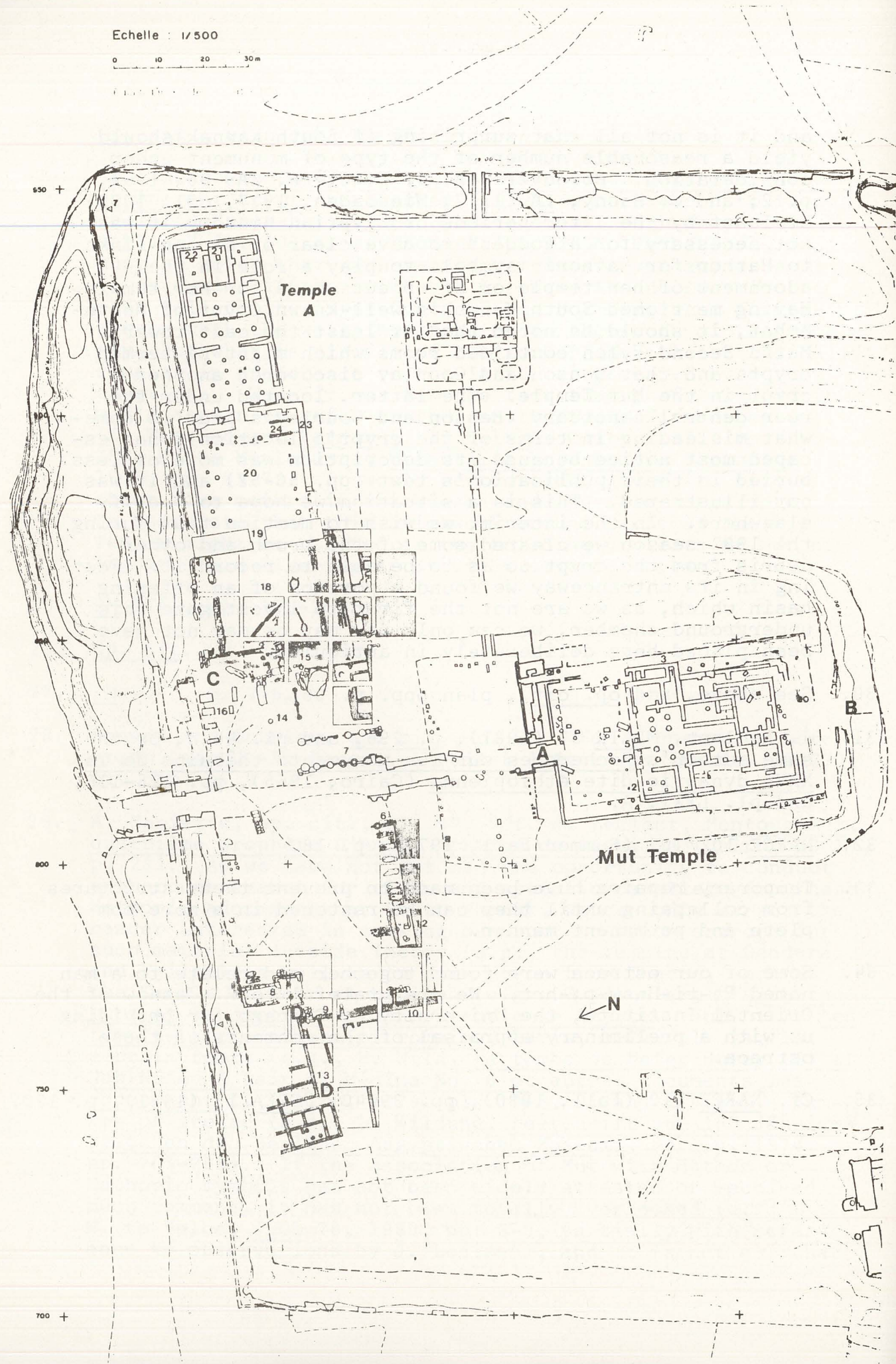
NOTES

1. Fig. 1 is a detail of a map of the Precinct produced by the Institut Géographique National, Paris from aerial photographs taken during the 1960s and which we have altered to show the major results of our work to date. The grey shading indicates mud brick. For the mapping of Karnak, see, e.g., Kêmi 19 (1969), pp. 116-119. We are grateful to J. Lauffray, former director of the Centre Franco-Égyptien d'Étude et de Restauration des temples de Karnak, and D. Cremont of the I.G.N. for their assistance in making possible the production of this map for the Mut Expedition.
2. NARCE 112 (Fall, 1980), pp. 40-44.
3. M. Benson and Janet Gourlay, The Temple of Mut in Asher (London, 1899), plan opp. p. 36.
4. NARCE 101/102 (Summer/Fall, 1977), p. 17, and fig. 4 on p. 20.
5. Op. cit.
6. I. G. Wilkinson, Topographical Survey of Thebes, Tâpé, Thaba or Diospolis Magna (London, 1830), map of the East Bank at Thebes.
7. H. Ricke, Das Kamutef-Heiligtum Hatschepsuts und Thutmoses' III. in Karnak (Cairo, 1954), pl. I, a.
8. Op. cit.
9. LD I, pls. 74 and 83.
10. A. Mariette, Karnak. Étude topographique et archéologique (Leipzig, 1875), pl. 3.
11. Op. cit., 36-37.
12. Ibid.
13. Ibid., plan opp. p. 36, and p. 283.
14. PM II², p. 257, 8a-b.
15. PM II², p. 257.
16. Op. cit., iii in plan opp. p. 36.
17. Especially if the Temple's present First Pylon was not built significantly earlier than the reign of Sety II, whose seemingly original vertical cartouches are preserved on the west jamb of the doorway through the Pylon: Benson and Gourlay, op. cit., pl. IV. The badly damaged horizontal texts below

- these cartouches appear to be a Ptolemaic restoration of an inscription mentioning Sety II, other Ramesside kings, and Sety II's having "made his monument for Mut, Mistress of Heaven", with that work being described as "his having built her house anew". At any rate, there is a possibility that S. Shubert was incorrect in viewing the Mut Temple's First Pylon as its earliest pylon: JSSEA 11 (1981), p. 145.
18. For these statues and their epithets, see PM II², pp. 262-268; URK IV, pp. 1763-1767; S.-E. Hoenes, Untersuchungen zu Wesen und Kult des Göttin Sachmet (Bonn, 1976), pp. 232-243; J. Yoyotte, BSFE 87-88 (1980), pp. 47-75; P. Germond, Sekhmet et la protection du monde (Basel and Geneva, 1981), p. 378 (index: "statues de Sekhmet"); G. Haeny and L. Habachi, Untersuchungen im Totemtempel Amenophis' III. (Wiesbaden, 1981), pp. 90-100, 121-122, and pl. 35; and the forthcoming study by G. Haeny announced in the last reference cited. Given the fact that it has and will be argued that the numerous statues of Sakhmet inscribed for Amenhotep III and found in the Mut Precinct were first brought there no earlier than the Ramesside Period and possibly not until much later, it should be noted that our work to date has not yielded any clear evidence as to the time or times when they were introduced into the Precinct. Some of the statues in question have been found in positions which they could not have occupied until well into the Late Period, while others have found spots which they might or might not have occupied at an earlier time. Needless to say, the conclusion that Amenhotep III's statues of Sakhmet did not grace the Mut Precinct until well after his lifetime would constitute the elimination of a good deal of the evidence for his having played a major role in the embellishment of the site. It would not, however, eliminate all evidence for Sakhmet and a number of other related deities having a role in the cult of the Precinct since relatively early in Dynasty XVIII and as attested in various inscriptions.
 19. Hoenes, op. cit., p. 191.
 20. For Bat in general, see H. G. Fischer, LA I (Wiesbaden, 1975), cols. 630-632. For Bat, at least in late times, as a "form of Hathor-Sakhmet appeased", see Germond, op. cit., p. 380 and p. 268, with reference to P. Derchain, Hathor Quadrifons. Recherches sur la syntaxe d'un myth égyptien (Istanbul, 1972), p. 5 (cf. also pp. 7 and 11).
 21. Op. cit., p. 283.
 22. Cf., e.g., Shubert, op. cit., p. 148 for comments on such passageways and rooms in late pylons.

23. Op. cit., plan opp. p. 36.
24. Cf. the comments of A. J. Spencer in his Brick Architecture in Ancient Egypt (Warminster, 1979), who referred to these walls as "probably of the Roman age, although they could be earlier" (p. 80) or as "Roman" (p. 120). To be sure, it must be noted that we have not yet undertaken any excavation to determine if the brickwork north of the doorway in the east wall of the First Court of the Mut Temple is contemporary with the wall investigated to the south of that doorway, but what is visible of the former is at least basically similar in appearance to the latter as revealed by our excavations. Were it not for the fact that their inscriptions would appear to refer to the construction of precinct walls (C. Traunecker, Karnak V. 1970-1972, Cairo, 1975, pp. 145-153; H. De Meulenaere, Orientalia Lovaniensia Periodica 9, 1978, pp. 69-73), it would be tempting, given its size--about five meters in thickness--and possible Roman date, to speculate that this brickwork around parts of the Mut Temple might be related to the building projects at Mut of Augustus and Tiberius attested by several stelae.
25. PM II², pp. 258-259.
26. Op. cit., p. 71.
27. PM II², p. 275.
28. Benson and Gourlay, op. cit., p. 93. For a dramatic photograph, see J.-E. Berger, L'Oeil & l'éternité (Paudex, 1977), pl. opp. p. 4.
29. A. Mariette, op. cit., pl. 43. Cf. J. Leclant, Montouemhat, quatrième prophète d'Amon, 'prince de la ville' (Cairo, 1961), p. 233. As we have not yet had the opportunity to conduct a thorough search for close and specific parallels for these Hathoric adornments at South Karnak, we can only direct the reader interested in seeking out such to major sources for such material outside Thebes (e.g., the temples at Dendera and Philae) as well as to some at or from Thebes, such as the Temple at Deir el Medineh (e.g., G. Jequier, L'Architecture et la décoration dans l'ancienne Égypte. Vol. III, Les temples ptolémaïques et romains, Paris, 1924, pl. 14, 1), certain tombs (e.g., H. Wild, La tombe de Nefer-Hotep (I) et Neb-Néfer à Deir el Médina No. 6 et autres documents les concernant II, Cairo, 1979, pls. 3-5, 9, and 11) and a number of stelae (e.g., D. Wildung, Festchrift zum 150 Jährigen Bestehen des Berliner Ägyptischen Museums, Berlin, 1974, pp. 255-268). If the association of Mut with Hathor or Hathoric symbols has not been widely attested or received much comment, it has not been totally overlooked (c.f. H. te Velde, JEOL 26, 1980, pp. 8-9, partially with reference to observations by J. Leclant), and it is not all that

- and it is not all that surprising if South Karnak should yield a reasonable number of the type of monument under consideration. Moreover (cf. J. J. Clère, ZAS 96, 1969, p. 2; and G. Haeny, LA II, 7, Wiesbaden, 1977, col. 1039), at least by the later periods of Egyptian history it was not necessary for a goddess to have clear or strong links to Hathor for hathoric symbols to play a role in the adornment of her temple or of objects made for her temple. Having mentioned South Karnak's well-known Crypt of Mentuemhat, it should be noted that at least the east tower of Mut's Second Pylon contained rooms which might be termed crypts and that Benson and Gourlay discovered another crypt in the Mut Temple. The latter, located under the rear central sanctuary (Benson and Gourlay's plan is somewhat misleading in terms of the crypt's location), has escaped most notice because its description was more or less buried in their publication's text (pp. 50-52) and it was not illustrated. This is a situation we hope to rectify elsewhere. In the interim, we wish to mention that during the 1982 season we cleared some of the brush and other debris from the crypt so as to be able to record it. Resting in its entranceway we found a portion of an offering basin which, as we are not the first to investigate this underground chamber, we can only say may or may not have been placed here deliberately in antiquity.
30. See above, and op. cit., plan opp. p. 36.
 31. J. Leclant, MDAIK 37 (1981), p. 296, and pl. 44,d, or the same author's Recherches sur les monuments thébains de la XXVe dynastie dite éthiopienne (Cairo, 1965), pp. 115-116, and pl. LXXI, A.
 32. NARCE 101/102 (Summer/Fall, 1977), p. 18.
 33. Temporary repairs have been made to prevent these structures from collapsing until they can be restored in a more complete and permanent manner.
 34. Some of our ostraca were found together and relate to a man named P;-ti-Hnsw-p;-hrt. We are grateful to R. Jasnow of the Oriental Institute, the University of Chicago for providing us with a preliminary appraisal of the contents of these ostraca.
 35. Cf. NARCE 112 (Fall, 1980), pp. 39-40; JSSEA 11 (1981), p. 120.



(Previous Page)

Fig. 1. Map of the front half of the Mut Precinct. 8 designates Structure D, 9 the Taharqa Gateway, 13 the mud brick structures running from 9, 15 the First Pylon of Temple A, A the Second Pylon of the Temple of Mut, B the Contra Temple, C the sounding by the First Pylon of Temple A, and D the soundings in the northwest sector.



Fig. 2. Temple of Mut, Second Pylon. View towards the north prior to excavation. Photograph by David Loggie.



Fig. 3. Temple of Mut, Second Pylon. View towards the south after excavation showing the entrance from the north in the east tower and the section cleared of debris in the west tower. Photograph by M. McKercher.

Fig. 4. Epithets of Sakhmet

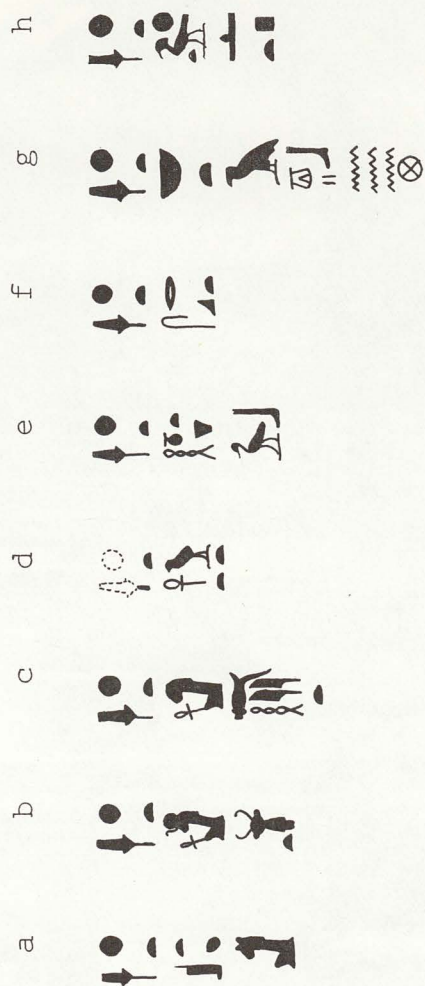
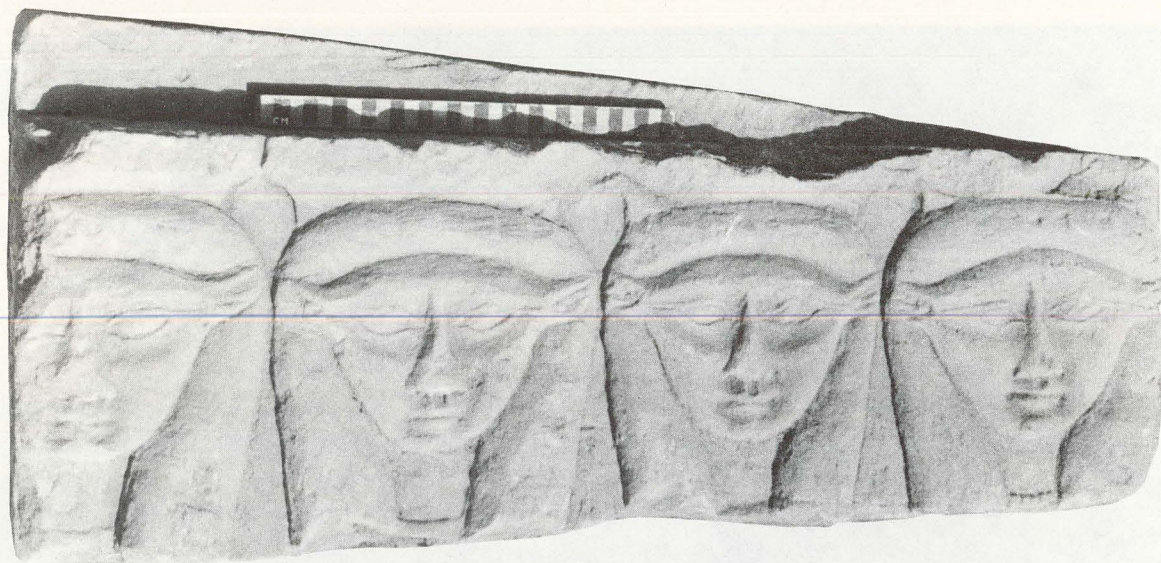




Fig. 5. Temple of Mut, Second Pylon. View towards the east tower after clearance. Photograph by M. McKercher.



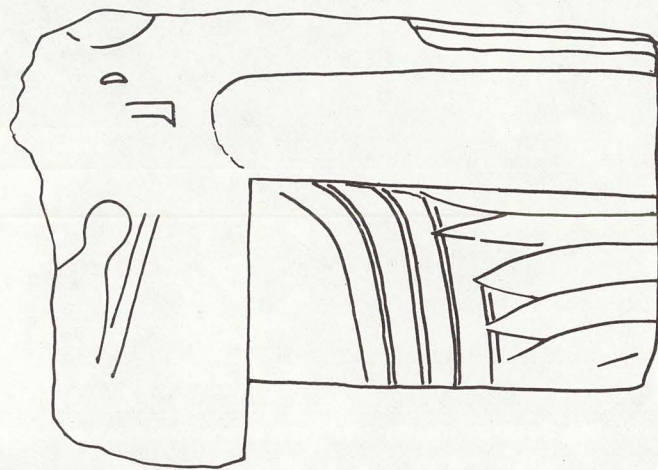
Fig. 6. Temple of Mut. View towards the north at the end of the 1982 season showing the chamber k, the entrance to the stairway j, passageway ii between j and k, part of the brick wall abutting k, and the basin and well in the corridor between the brick wall and the east wall of the Mut Temple's Second Court. Photograph by M. McKercher.



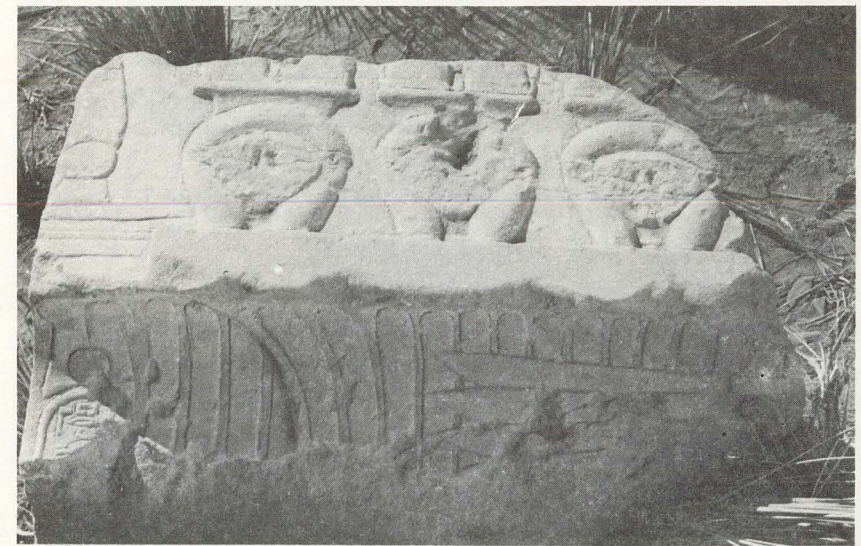
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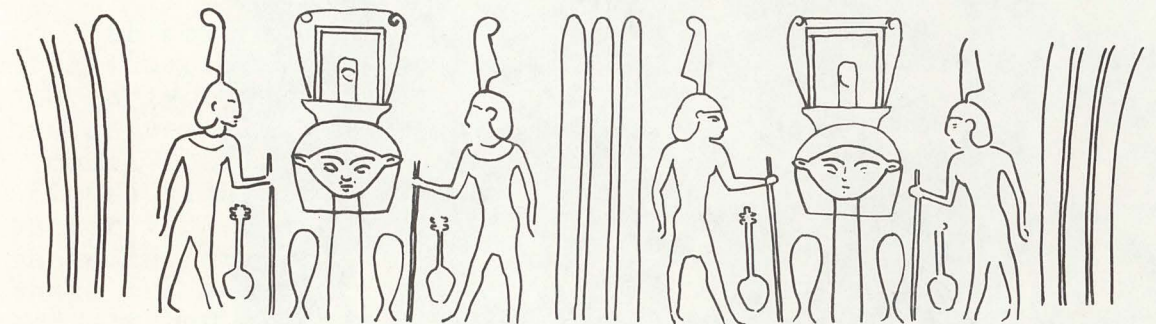
b



c



d



e

Fig. 7(b). D is block long resting by Structure D (photo D. Loggie), and e is part of a cornice found before Temple A.

Fig. 7(a). A-c are blocks discovered in the Contra Temple (photo M. McKercher).

EGYPT AT THE NEWARK MUSEUM

[The following is the first in a series of articles featuring Egyptian collections in North America which may not be well known to all ARCE members.]

Ancient Egypt was not a priority in the collecting policies of John Cotton Dana, innovative founder of The Newark Museum in 1909, who believed that a museum should reflect the art and life of its time and that "beauty has no relation to price, rarity or age". However, in 1929 at the end of his life Mr. Dana was sent to Egypt to collect examples of ancient writing and for the sake of his then-failing health. He became fascinated in spite of himself and returned with an assortment of Egyptian stelae, small objects, sculpture (most of it fake), and modern Bedouin artifacts. From the beginning the Egyptian collection has grown by gift and purchase, a process which continues today.

It now comprises a small collection of Egyptian objects of all periods from Neolithic through Coptic. The Neolithic and early Dynastic periods are represented by pottery and alabaster vessels, the Middle Kingdom by wooden tomb figures and a model boat. From the New Kingdom come several good (and one unique) glass vessels, faience cosmetic containers, inlays and pottery. Our approximately dozen limestone and wooden stelae range in date from the Amarna period into the Roman era. Of these the most interesting are the Amarna fragment with erased and altered Akhenaton cartouche, a good ear stele, a very fine, Ptolemaic limestone funerary stele with relief figures and two painted wood stelae of the Roman period. Thanks to the help of local Egyptologists these stelae have been read, as has the fragmentary inscription on a rare portion of a New Kingdom block statue in Chephren diorite.

Funerary equipment includes the lid of a good quality Theban coffin of Dynasty XXI, an Osiris mummy, and the usual assortment of shawabties, amulets and scarabs, including some fine examples in each category. A recent gift has added one hundred amulet molds. From the late period comes a variety of bronze statuettes and terracottas.

The Coptic collection comprises about two dozen textiles, including a large portion of a wall hanging and two double-faced silk fragments, several limestone reliefs, a niche figure and statuettes and utensils in wood, bronze, bone and glass, and crosses in a variety of materials. The Coptic collection up to

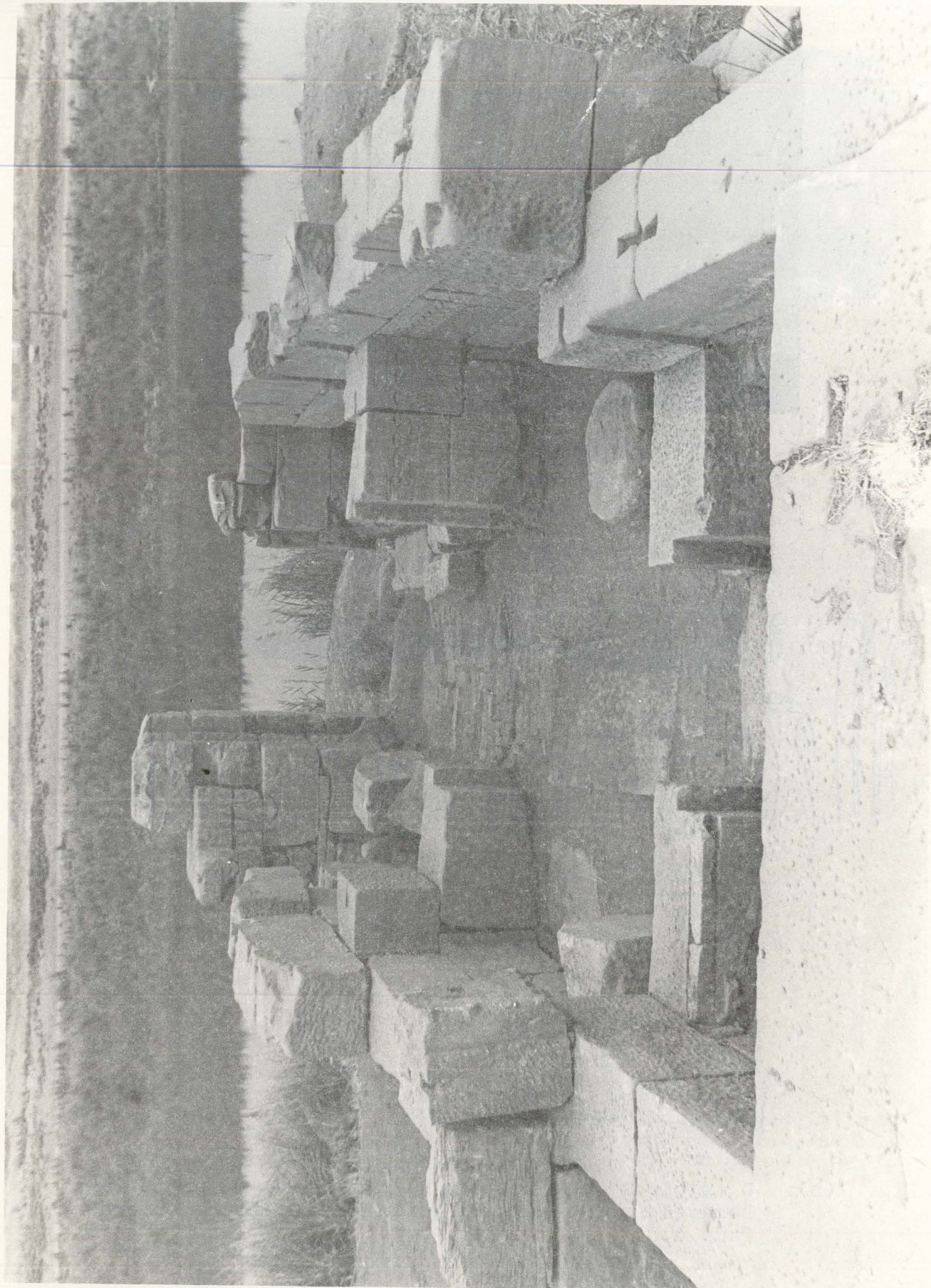


Fig. 8. The Contra Temple. View towards the south after clearance. Photograph by M. McKercher.

1978 has been published in its entirety, as have the glass vessels, but not fragments. A catalog of the earlier material in the collection is in progress.

Glass in Susan Handler Auth, Ancient Glass at The Newark Museum (Newark: 1976)

Coptic: Susan H. Auth, "Coptic Art", The Newark Museum Quarterly (Spring 1978)

Publications available from:

The Publications Office
The Newark Museum
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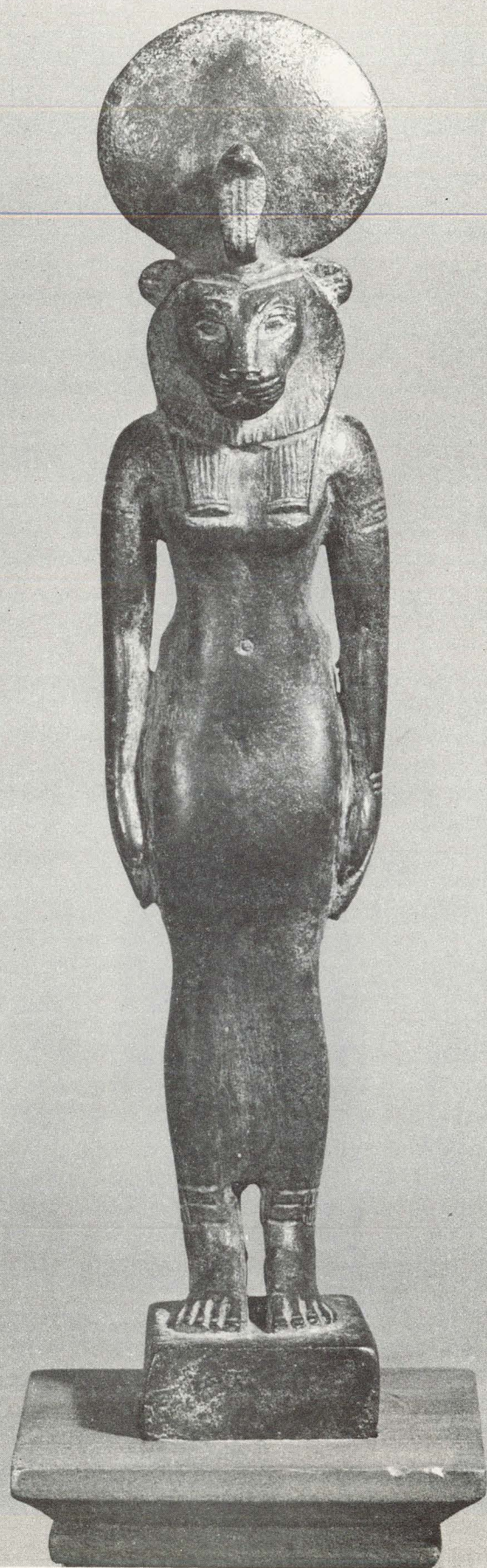
Susan H. Auth
Curator
Classical Collection



*Ancient Egyptian bronzes from the Newark Museum (left-right): Isis-Horus 78.115
Fish 79.162, Giris 70.26, Sekhmet 74.48, Ichneumon 38.165, Horus 74.49,
Bastet 49.535*



*Funerary statuette, Middle Kingdom, ca. 2,000 B.C. Wood, possibly mahogany, 9 1/8" h.
(23 cm.). Newark Museum Acc. No. 73.133.*



Sekhmet statuette, Late Period, bronze. Newark Museum Acc. No. 74.48.



Coffin lid of Henet Mer, Dynasty XXI, ca. 1,000 B.C. Carved wood, gessoed and painted, 1.90M in height. Newark Museum Acc. No. 65.65.



Textile showing horsemen under arches. Coptic, 6th-7th c. A.D. Wool, tapestry weave. 19"h., 25"w. (42.2 cm. x 63.5 cm.). Newark Museum Acc. No. 75.154.

CALL FOR PAPERS
FOR THE
ARCE ANNUAL MEETING
TO BE HELD IN ANN ARBOR, MICHIGAN
APRIL 22-24, 1983

Those members wishing to contribute to our annual meeting program are kindly requested to heed this call for proposals. Please prepare an abstract of about 100-300 words with title, your name and affiliation and list of any special requirements for the presentation, such as slide projector or blackboard. Send this information before January 15, 1983 to the member of the program committee who best represents your interests.

Modern Egypt

Ernest T. Abdel-Massih
Department of Near Eastern
Studies
3074 Frieze Building
University of Michigan
Ann Arbor, MI 48104

Islamic and
Medieval Egypt

Andrew Ehrenkreutz
Department of History
University of Michigan
Ann Arbor, MI 48104

Coptic Egypt

S. Kent Brown
122 Joseph Smith Building
Brigham Young University
Provo, UT 84602

Pharaonic &
Predynastic Egypt

Edna R. Russman
Egyptian Department
The Metropolitan Museum of Art
Fifth Avenue at 82nd Street
New York, NY 10028

If there are any other questions, please contact us in New York.

NOTES FROM THE EXECUTIVE DIRECTOR

FELLOWSHIP PROGRAM

This is the time of year when we expect a flood of applications for our fellowship program. It is vital to continue the high quality of this competition and to urge a broad representation of specialization within our chosen mandate in the humanities and social sciences.

During last winter and spring we experienced a serious scare when the International Communication Agency notified us that we would no longer receive funding from them. With PL 480 funds rapidly disappearing (not to mention losing value through annual inflation), we were looking at a bleak future.

Happily we continue to survive and in fact thrive. It is a pleasure to report not only the expected availability of PL 480 Smithsonian fellowship funds, but renewed allocations from the ICA as well. This year we have \$200,000 reserved for fellowships and the prospect for the same amount or better in the coming year seems good.

NEH CHALLENGE GRANT APPLICATION

During this past August we put the finishing touches on and delivered our application for a \$300,000 National Endowment for the Humanities challenge grant. This is an essential part of a new fund-raising campaign which is designed to replace most of the PL 480 counterpart funding we have been living on previously but which comes to an end in 1985.

By then the ARCE must raise its annual resources to a level which can produce at least double present non-PL 480 income. The challenge grant application, if successful, requires us to raise \$900,000 before September 1986 in the form of new contributions. These may be gifts, non-federal grants, contributions, new memberships and extra giving, volunteer services, publication sales revenue, and the like. If we do raise these matching funds, the NEH would contribute an additional \$300,000 as the federal share.

The size of this new effort is clearly much more ambitious than anything in the ARCE's past experience. However, with over \$100,000 raised since March of this year alone, we believe the overall goal is eminently feasible and within our reach.

COUNCIL OF AMERICAN OVERSEAS RESEARCH CENTERS

We are extremely pleased to note the following announcement and update on CAORC. It is an important development for the long-range future of ours and other similar organizations.

The establishment of the Council of American Overseas Research Centers (CAORC) resulted from a series of conferences held over the past four years by various individuals and organizations concerned with the future of scholarly research overseas. CAORC was formally founded at the spring 1981 workshop on overseas research centers convened at the Smithsonian Institution by Dr. Alice Ilchman. The Smithsonian has provided a home for the Council and has detailed Francine C. Berkowitz of the Office of Fellowships and Grants to work with its members to develop its administrative structure and its programs. To date the following eight centers have joined CAORC: American Academy in Rome, American Institute of Indian Studies, American Institute of Iranian Studies, American Institute of Pakistani Studies, American Institute for Yemeni Studies, American Research Center in Egypt, American Research Institute in Turkey, and American Schools of Oriental Research.

The Council was created by agreement of its members to provide a forum for increased communication and voluntary cooperation among American overseas advanced research centers. Its principal functions, as stated in its bylaws, are 1) to provide general and continuing publicity about the importance and contributions of the centers as a group; 2) to exchange operational, administrative and fund raising information among the centers; 3) to exchange scholarly and research information among the centers; 4) to encourage joint research projects; 5) to provide a continuing voice in support of the centers in government and private sectors; 6) to assist in the founding of new centers. The Council shall prepare annually a report of its activities, copies of which shall be sent to interested organizations.

The first year has been spent preparing bylaws, consolidating the membership, and developing a working relationship with the International Communication Agency which provides core funding for a majority of CAORC members. In the coming months the Council is planning its first election of officers, preparation of a brochure describing individually the overseas centers, and development of a mailing list of public and private agencies with interest in international scholarship.

CAORC is located c/o L'Enfant 3300, Smithsonian Institution, Washington, D.C. 20560; telephone (202) 287-3228.

* * *

EDITOR'S NOTE: Please note the following correction in Lois Aroian's article, "Egypt, Israel and Nigeria: Foreign Relations and Economic Development in Nigeria, 1960-1980", NEWSLETTER, No. 117, p. 41: "Since Gamal Abd al-Nasir had played an active role in the OAU and since OAU members..."

